THE
RAMAYANA
OF
TULSIDAS
रामचरितमानस

VOL. III

THE HINDUSTAN TIMES
New Delhi

THE

RAMAYANA

ORIGINAL TEXT AND TRANSLATION

VOL. III

THE RAMAYANA

ISSUED IN THE FOLLOWING FOUR EDITIONS

I Original Text of Tulsidas with the Rev. A. G. Atkins' Translation in English Verse. Three Volumes. 1468 pages. Price Rs. 50 net.

II The Rev. A. G. Atkins' Translation in English Verse, without Hindi Text. Two Volumes. 898 pages. Price Rs. 40 net.

III Special Tissue Paper edition of I. One Volume. Price Rs. 100 net.

IV Special Tissue Paper edition of II. One Volume. Price Rs. 100 net.

Original Text and Translation
Fifty Rupees net
for the three Volumes

THE
RAMAYANA
OF
TULSIDAS

गोस्वामी तुलसीदास-कृत

रामचरितमानस

Rendered into English Verse

by

The Rev. A. G. ATKINS

[In Three Volumes]

ORIGINAL TEXT AND TRANSLATION

VOL. III

The Monkey Kingdom. The Beautiful.
In Lanka. The Finale.

किष्किन्धाकाण्ड—सुन्दरकाण्ड—लंकाकाण्ड—उत्तरकाण्ड

THE HINDUSTAN TIMES
New Delhi

THE RAMAYANA

CONTENTS

BOOK IV—THE MONKEY KINGDOM

		Page
मंगलाचरण	Invocation	915
राम-हनुमान-भेंट	Rama and Hanuman	916
राम-सुग्रीव की मैत्री	Rama and Sugriva Seal Friendship	921
वालि-वध	Bali Slain	925
सुग्रीव का राज्याभिषेक	Sugriva's Coronation	932
प्रवर्षण-गिरि पर राम का निवास	Rama waits on Hill Pravarshana	934
सीतान्वेषण	Search for Sita	942
वानर और सम्पाति	The Monkeys and Sampati	952
हनुमान की समुद्र लांघने की तैयारी	Hanuman Plans his Leap to Lanka	956

BOOK V—THE BEAUTIFUL

		Page
मंगलाचरण	Invocation	959
लंका में हनुमान	Hanuman Reaches Lanka	960
सीता को रावण की धमकी	Ravan Threatens Sita	971
सीता-हनुमान-संवाद	Conversation of Sita and Hanuman	974
मेघनाद द्वारा हनुमान का बंधन	Hanuman Captured by Meghnad	982
रावण की सभा में हनुमान	Hanuman before Ravan	986
लंका-दहन	The Burning of Lanka	992
लंका से हनुमान का प्रत्यागमन	Hanuman Returns from Lanka	996
रावण को विभीषण की सलाह	Vibhishan Counsels Ravan	1006
विभीषण की शरणागति	Vibhishan Received and Blest by Rama	1013
रावण के गुप्तचर	Ravan's Spies	1025
समुद्र-निग्रह	The Ocean Submits to Rama	1033

CONTENTS

BOOK VI—IN LANKA

		Page
मंगलाचरण	Invocation	1037
सेतु-निर्माण	The Bridge	1038
समुद्र-तरण	The Crossing	1042
रावण से मंदोदरी की प्रार्थना	Mandodari Pleads with Ravan	1045
प्रहस्त का निवेदन	Prahasta's Plea	1048
सुवेल-पर्वत पर राम	Rama on Mount Suvela	1051
अंगद का दौत्य कर्म	Angad goes as Envoy to Ravan	1060
अंगद-रावण-संवाद	Conversation of Angad and Ravan	1063
मंदोदरी का पुनः निवेदन	Mandodari Reiterates her Plea	1086
युद्धारम्भ	Battle Begins	1089
मेघनाद का लक्ष्मण पर शक्ति-प्रहार	Meghnad Smites Lakshman with his Spear	1108
हनुमान का संजीवनी-वटी लाना	Hanuman Brings Healing to Lakshman	1111
कुम्भकर्ण-वध	Kumbhakaran Killed	1120
मेघनाद-वध	Meghnad Killed	1134
रावण का रणभूमि में प्रवेश	Ravan Enters the Battle	1143
लक्ष्मण-रावण-युद्ध	Battle of Lakshman and Ravan	1151
रावण-यज्ञ-विध्वंस	Ravan's Sacrifice Foiled	1154
भीषण युद्ध	Fierce Battle	1157
रावण का माया-युद्ध	Ravan Employs Magic	1162
राम-रावण-युद्ध	Battle of Rama and Ravan	1165
रावण-वध	Death of Ravan	1183
विभीषण का राज्याभिषेक	Vibhishan Enthroned	1193
सीता-राम-सम्मिलन	Meeting of Rama and Sita	1195
देवताओं द्वारा राम की स्तुति	Gods Praise Rama	1201
राम का अयोध्या के लिए प्रस्थान	Rama Leaves for Ayodhya	1211
अयोध्या में राम	Rama in Avadh	1218

CONTENTS

BOOK VII—THE FINALE

		Page
मंगलाचरण	INVOCATION	1222
राम का स्वजनों से पुर्नमिलन	RAMA RE-UNITED WITH HIS PEOPLE	1223
राम-राज्याभिषेक	THE ENTHRONEMENT OF RAMA	1238
वेदों और देवों द्वारा राम की स्तुति	VEDAS AND GODS PRAISE RAMA	1243
राम के साथियों का स्वदेश-गमन	RAMA'S ALLIES RETURN HOME	1249
रामराज्य-वर्णन	RAMA'S REIGN AND KINGDOM	1256
राम और सनकादि मुनियों का संवाद	SANAK AND OTHER SAINTS TALK WITH RAMA	1271
सन्त-असन्तों के लक्षण	CHARACTERISTICS OF THE SAINTLY AND UNSAINTLY	1275
धर्म और भक्ति का उपदेश	TRUE RELIGION AND VIRTUE EXPOUNDED	1283
भुशुडि-गरुड-संवाद	CONVERSATION OF BHUSUNDI AND GARUR	1296
राम की विमोहक शक्ति	RAMA'S ILLUSIVE POWER	1328
भुशुंडि की आत्मकथा	BHUSUNDI TELLS HIS LIFE-STORY	1347
ज्ञान और भक्ति का विवेचन	LEARNING AND LOVE EXPOUNDED	1385
रामचरित की महिमा	GREATNESS OF RAMA'S STORY	1409
सूक्तियाँ	INDEX TO WELL-KNOWN LINES	1-16

पाठ-चिह्नों का स्पष्टीकरण

रामचरितमानस के इस संस्करण के दोनों पार्श्वों में जहाँ-तहाँ कुछ पाठ-चिह्न लगे हुए हैं। यह ✡ चिह्न पाठ के आरम्भ का सूचक है और यह § पाठ के अन्त का। अन्त (§) से लेकर आरम्भ (✡) तक के बीच का अंश पाठ——विशेषत: सामुदायिक पाठ——के समय छोड़ा जा सकता है। इससे कथा-प्रवाह अथवा रस-निष्पत्ति में कोई बाधा नहीं पहुँचेगी। निर्दिष्ट स्थलों में अधिकतर वर्णन-विस्तारवाले स्थल हैं, अथवा ऐसे प्रसंग हैं जो आवश्यक या सामयिक नहीं हैं। ऐसे स्थलों का निर्णय तुलसी-साहित्य के मर्मज्ञ विद्वान् एवं भाष्यकार श्री वियोगी हरि की सम्मति से किया गया है। इस विषय में अन्य विद्वानों तथा विशेषज्ञों के विचार प्राप्त होने पर आगामी संस्करण में परिवर्तन किया जा सकता है।

चतुर्थ सोपान, किष्किंधाकाण्ड

कुन्देन्दीवरसुन्दरावतिबलौ विज्ञानधामावुभौ
शोभाढ्यौ वरधन्विनौ श्रुतिनुतौ गोविप्रवृन्दप्रियौ ।
मायामानुषरूपिणौ रघुवरौ सद्धर्म्मवर्म्मौ हितौ
सीतान्वेषणतत्परौ पथिगतौ भक्तिप्रदौ तौ हि नः ॥ १ ॥
ब्रह्माम्भोधिसमुद्भवं कलिमलप्रध्वंसनं चाव्ययं
श्रीमच्छम्भुमुखेन्दुसुन्दरवरे संशोभितं सर्वदा ।
संसारामयभेषजं सुखकरं श्रीजानकीजीवनं
धन्यास्ते कृतिनः पिबन्ति सततं श्रीरामनामामृतम् ॥ २ ॥

BOOK IV. KISHKINDHA OR THE MONKEY KINGDOM

Sanskrit Invocation

मंगलाचरण

1. Noble sons of Raghu, handsome as the jasmine and dark lotus,
Treasuries of pow'r and wisdom, skilful bowmen, praised in scripture.
Holding cows and Brahmans dear, appearing human by illusion,
Right and truth upholding, wand'rers seeking Sita, true faith grant me.

2. Blest are they to good deeds given, fired by the immortal nectar
Of the name of Rama, he who, born of the Eternal Being,
Glorious with the light of Siva, source of life and joy to Janki,
Remedy of life's diseases, wipes out all this dark time's evil.

सोरठा १

मुक्ति जन्म महि जानि ज्ञान खानि अघ हानि कर ।
जहँ बस संभु भवानि सो कासी सेइअ कस न ॥
जरत सकल सुर बृंद बिषम गरल जेहिं पान किय ।
तेहि न भजसि मन मंद को कृपाल संकर सरिस ॥

SORATHA 1

Come and worship at fair Kashi town;
'Tis the chief place on earth where salvation is found,
Where live Uma and Shiv in renown.
Where all sin is destroyed and true knowledge is stored.

None so kindly as Siva, who drank
Up the poison that gave heaven's hosts great distress,
Whom for life they all earnestly thank;
He's an ignorant fool who will not worship him.

चौपाई १

आगें चले बहुंरि रघुराया । रिष्यमूक पर्बत निअराया ।।
तहँ रह सचिव सहित सुग्रीवा । आवत देखि अतुल बल सींवा ।।
अति सभीत कह सुनु हनुमाना । पुरुष जुगल बल रूप निधाना ।।
धरि बटु रूप देखु तैं जाई । कहेसु जानि जियँ सयन बुझाई ।।
पठए बालि होहिं मन मैला । भागौं तुरत तजौं यह सैला ।।
बिप्र रूप धरि कपि तहँ गयऊ । माथ नाइ पूछत अस भयऊ ।।
को तुम्ह स्यामल गौर सरीरा । छत्री रूप फिरहु बन बीरा ।।
कठिन भूमि कोमल पद गामी । कवन हेतु बिचरहु बन स्वामी ।।
मृदुल मनोहर सुंदर गाता । सहत दुसह बन आतप बाता ।।
की तुम्ह तीनि देव महँ कोऊ । नर नारायन की तुम्ह दोऊ ।।

RAMA AND HANUMAN

CHAUPAI 1

Rama, leaving the lake, went on further and came
To a mountain stronghold, Rishyamuk was its name;

There Sugriv, monkey-king, with his ministers dwelt;
Seeing men of unrivalled strength coming, he felt

Much disturbed and to Hanuman said in alarm,
"Here two strangers have come of great power and charm;

"Take the form of a Brahman and try to find out
"Who they are; then some sign send to answer my doubt;

"If they're from demon Bali, our rascally foe,
"We must leave this hill and to some other place go."

So the monkey went to them in Brahman priest's guise,
And with bowed head he questioned them after this wise:
"You are wandering here in the woods, noble pair
"Of great Kshatriya heroes, one dark and one fair;
"Roads are hard and your feet are of tenderest stuff;
"Why then wander these wood paths, sirs, tiring and rough?
"To the wood's fearful heat you should not be exposed,
"With these frames of fine delicate beauty composed;
"You must be either from the three chief gods sublime,
"Or great Nara and Narayan, gods of old time.¶

दोहा १

जग कारन तारन भव भंजन धरनी भार ।
की तुम्ह अखिल भुवनपति लीन्ह मनुज अवतार ।।

DOHA 1

"Or are you the great lord of all worlds, incarnate
"In human form now to achieve
"For all creatures release from the curse of existence,
"And earth from its burdens relieve?"

राम-हनुमान-भेंट

चौपाई २

कोसलेस दसरथ के जाए । हम पितु बचन मानि बन आए ।।
नाम राम लछिमन दोउ भाई । संग नारि सुकुमारि सुहाई ।।
इहाँ हरी निसिचर बैदेही । बिप्र फिरहिं हम खोजत तेही ।।
आपन चरित कहा हम गाई । कहहु बिप्र निज कथा बुझाई ।।
प्रभु पहिचानि परेउ गहि चरना । सो सुख उमा जाइ नहिं बरना ।।
पुलकित तन मुख आव न बचना । देखत रुचिर बेष कै रचना ।।
पुनि धीरजु धरि अस्तुति कीन्ही । हरष हृदयँ निज नाथहि चीन्ही ।।
मोर न्याउ मैं पूछा साईं । तुम्ह पूछहु कस नर की नाईं ।।
तव माया बस फिरउँ भुलाना । ता तें मैं नहिं प्रभु पहिचाना ।।

¶ The supreme man and the divine ruler of men—of old-time myths.

CHAUPAI 2

“We are sons of Kosala’s king Dasrath,” said they;
“By his order we’re wand’ring the woods in this way;

“Our names Rama and Lakshman, two brothers are we,
“And my beautiful bride,” Rama said, “was with me,

“By some demon Vaidehi was borne far from here;
Searching for her we’ve wandered the woods far and near.

“We have told you, sir Brahman, of our thoughts and cares;
“Now we ask you the same, tell us of your affairs.”

Hanuman, knowing now his lord, at his feet fell
With a joy, Uma, far beyond my pow’rs to tell.

At the sight of that beautiful form his voice failed,
Thrilled with joy that o’er both soul and body prevailed;

Having recognised now his own lord, he rejoiced,
And his feelings controlling, his praise thus he voiced:

“When of you I ask questions, ’tis all that I can;
“But why ask them of me, Master, like a mere man?

RAMA AND
HANUMAN

“Misled by illusion, I made my big blunder,
“And failed, lord, to recognise you—’tis no wonder.

दोहा २

एकु मैं मंद मोहबस कुटिल हृदयँ अज्ञान ।
पुनि प्रभु मोहि बिसारेउ दीनबंधु भगवान ।।

DOHA 2

“I myself, dull of mind, am to error exposed,
“Ignorant and perverse too in heart;
“Then you kindly and for my good also allowed me
“To make my mistake, on your part.

चौपाई ३

जदपि नाथ बहु अवगुन मोरें । सेवक प्रभुहि परै जनि भोरें ।।
नाथ जीव तव मायाँ मोहा । सो निस्तरइ तुम्हारेहिं छोहा ।।
ता पर मैं रघुबीर दोहाई । जानउँ नहिं कछु भजन उपाई ।।

सेवक सुत पति मातु भरोसें । रहइ असोच बनइ प्रभु पोसें ॥
अस कहि परेउ चरन अकुलाई । निज तनु प्रगटि प्रीति उर छाई ॥
तब रघुपति उठाइ उर लावा । निज लोचन जल सींचि जुड़ावा ॥
सुनु कपि जियँ मानसि जनि ऊना । तैं मम प्रिय लछिमन ते दूना ॥
समदरसी मोहि कह सब कोऊ । सेवक प्रिय अनन्यगति सोऊ ॥

CHAUPAI 3

"Tho' I'm full, lord, of failings and faults, as are all,
"From your service let me never foolishly fall;

"Ev'ry creature is in your delusive pow'r bound;
"By your grace alone can full deliv'rance be found;

"So to you alone, Raghubir, make I my pray'r;
"Of no other true worship form am I aware;

"As sons trust their parents, so servant his master,
"And serving him fears neither change nor disaster."

Then Hanuman humbly before his lord fell,
Thro' his own body now his love trying to tell.

राम-हनुमान-भेंट

Rama, raising him, clasped him with joy to his breast,
And with tears of love bathed him, to give his mind rest;

"Monkey friend," he said, "think not yourself mean and base;
"Second only to Lakshman in love is your place;

"As the lord who looks on all alike am I known;
"But that one is most dear who true service has shown.

दोहा ३

सो अनन्य जाकें असि मति न टरइ हनुमंत ।
मैं सेवक सचराचर रूप स्वामि भगवंत ॥

DOHA 3

"There is none who can equal that one, Hanumant,
"In whose heart this great faith never fails:
"'I am servant of him from whom all forms have come,
"'Him whose will over all things prevails.'"

चौपाई ४

देखि पवनसुत पति अनुकूला । हृदयँ हरष बीती सब सूला ।।
नाथ सैल पर कपिपति रहई । सो सुग्रीव दास तव अहई ।।
तेहि सन नाथ मयत्री कीजे । दीन जानि तेहि अभय करीजे ।।
सो सीता कर खोज कराइहि । जहँ तहँ मरकट कोटि पठाइहि ।।
एहि बिधि सकल कथा समुझाई । लिए दुऔ जन पीठि चढ़ाई ।।
जब सुग्रीवँ राम कहुँ देखा । अतिसय जन्म धन्य करि लेखा ।।
सादर मिलेउ नाइ पद माथा । भेंटेउ अनुज सहित रघुनाथा ।।
कपि कर मन बिचार एहि रीती । करिहहिं बिधि मो सन ए प्रीती ।।

CHAUPAI 4

When the Son of Wind¶ saw that the Lord was his friend,
He was glad at heart, all worries now at an end;

"Lord," he said, "on this mountain the Monkey-King lives,
"Named Sugriv, and to you all his service he gives;

"Make a friend of him, Master, he'll serve you right well
"With a humble mind; thus all his fears you'll dispel;

RAMA AND
HANUMAN

"He'll send monkeys by millions to every place;
"Helping you in this way your own Sita to trace."

Hanuman his full thoughts to the two brothers told,
Then he carried them both to the monkeys' stronghold.

When Sugriv saw Lord Rama there with his own eyes,
"This," he thought, "has now brought to me life's richest prize."

He bowed, with all rev'rence his visitors meeting;
The two brothers gladly acknowledged his greeting;

This one thought was stirring the monkey's glad mind,
"Here divine love for such as I in them I find."

दोहा ४

तब हनुमंत उभय दिसि की सब कथा सुनाइ ।
पावक साखी देइ करि जोरी प्रीति दृढ़ाइ ।।

¶ Another name of Hanuman.

DOHA 4

Speaking of both sides' interest, Hanuman urged
That they place in each other reliance;
With holy fire then as their witness they formed
With each other love's trusted alliance.

चौपाई ५

कीन्हि प्रीति कछु बीच न राखा । लछिमन राम चरित सब भाषा ।।
कह सुग्रीव नयन भरि बारी । मिलिहि नाथ मिथिलेस कुमारी ।।
मंत्रिन्ह सहित इहाँ एक बारा । बैठ रहेउँ मैं करत बिचारा ।।
गगन पंथ देखी मैं जाता । परबस परी बहुत बिलपाता ।।
राम राम हा राम पुकारी । हमहि देखि दीन्हेउ पट डारी ।।
माँगा राम तुरत तेहिं दीन्हा । पट उर लाइ सोच अति कीन्हा ।।
कह सुग्रीव सुनहु रघुबीरा । तजहु सोच मन आनहु धीरा ।।
सब प्रकार करिहउँ सेवकाई । जेहि बिधि मिलिहि जानकी आई ।।

CHAUPAI 5

राम-सुग्रीव
की मैत्री

Nothing held in reserve, their love's friendship was sealed.
Lakshman then the whole story of Rama revealed.

As his eyes filled with tears, to them Sugriv replied,
"Lord, we'll soon find the Mithila princess, your bride;

"One day with my ministers here I was sitting
"In deep thought on state affairs urgent and fitting;

"I saw her then borne on the path of the skies
"By another, and raising loud lamenting cries:

"'Rama! Rama! Alas, my dear lord!' was her call;
"Looking in my direction, a cloth she let fall."

When Rama asked for it, 'twas quickly brought to him;
He to his breast clasped it, as anguish surged thro' him.

"Give heed to my words, Raghubir," said Sugriv,
"Pluck up courage again, do not so sorely grieve;

"We will serve you and do all we can, that once more
"To you Janki, your wife, we may safely restore."

दोहा ५

सखा बचन सुनि हरषे कृपासिंधु बलसींव ।
कारन कवन बसहु बन मोहि कहहु सुग्रीव ।।

DOHA 5

Rama, lord of all mercy and might, at these words
Of his friend, showed the joy that he felt;
Then he asked the king, "Tell me the reason, Sugriv,
"Why so long in these woods you have dwelt."

चौपाई ६

RAMA AND
SUGRIVA
SEAL
FRIENDSHIP

नाथ बालि अरु मैं द्वौ भाई । प्रीति रही कछु बरनि न जाई ।।
मय सुत मायावी तेहि नाऊँ । आवा सो प्रभु हमरें गाऊँ ।।
अर्ध राति पुर द्वार पुकारा । बाली रिपु बल सहै न पारा ।।
धावा बालि देखि सो भागा । मैं पुनि गयउँ बंधु सँग लागा ।।
गिरिबर गुहाँ पैठ सो जाई । तब बालीं मोहि कहा बुझाई ।।
परिखेसु मोहि एक पखवारा । नहि आवौं तब जानेसु मारा ।।
मास दिवस तहँ रहेउँ खरारी । निसरी रुधिर धार तहँ भारी ।।
बालि हतेसि मोहि मारिहि आई । सिला देइ तहँ चलेउँ पराई ।।
मंत्रिन्ह पुर देखा बिनु साईं । दीन्हेउ मोहि राजु बरिआईं ।।
बाली ताहि मारि गृह आवा । देखि मोहि जियँ भेद बढ़ावा ।।
रिपु सम मोहि मारेसि अति भारी । हरि लीन्हेसि सर्बसु अरु नारी ।।
ताकें भय रघुबीर कृपाला । सकल भुवन मैं फिरेउँ बिहाला ।।
इहाँ साप बस आवत नाहीं । तदपि सभीत रहउँ मन माहीं ।।
सुनि सेवक दुख दीनदयाला । फरकि उठीं द्वौ भुजा बिसाला ।।

CHAUPAI 6

Said Sugriv, "I and Bali, lord, brothers were we,
"With a love for each other a marvel to see;
"To our city and homestead came one of our foes,
"Maya's son; Mayavi the name by which he goes;

"It was midnight; he raised at our gate a great shout;
"Bali can't bear that any his power should flout;

"He ran out to meet him, then off ran the other;
"I, as he pursued his foe, went with my brother;

"The foe went and hid in a deep mountain cave,
"Seeing which Bali to me this strict counsel gave:

" 'Wait here for me two weeks, if by then I've not come,
" 'You can safely conclude I am killed and go home.'

"For a whole month of days in that place I abode;
"At the end from the cave a great stream of blood flowed;

"I thought, 'Bali he's killed and he'll soon kill me too;'
"So I put at the cave's mouth a rock and withdrew.

"When the city thus king-less they saw, in due course
"All the ministers made me their ruler by force;

"But his foe Bali fought and killed; then he returned,
"And against me, on seeing me king, his wrath burned;

"Like a foeman he beat me, near taking my life;
"Then he took all I owned from me, even my wife.

राम-सुग्रीव
की मैत्री

"From fear of him, kind Raghubir, now I wander
"Throughout the whole world, and no longer live yonder;

"He cannot come here, for he fears a saint's threat
"Made against him; but fear of him stays with me yet."

As the Kindly One heard his friend's troubles and sobs,
His great arms were upraised in convulsions and throbs.

दोहा ६

सुनु सुग्रीव मारिहउँ बालिहि एकहिं बान ।
ब्रह्म रुद्र सरनागत गएँ न उबरिहिं प्रान ।।

DOHA 6

"Hearken, Sugriv, to me," he said, "with but one arrow
"From my bow shall Bali be slain;
"He cannot save his life; tho' he seek refuge with
"Chief and mightiest gods, 'tis in vain.

चौपाई ७

जे न मित्र दुख होहिं दुखारी । तिन्हहि बिलोकत पातक भारी ।।
निज दुख गिरि सम रज करि जाना । मित्रक दुख रज मेरु समाना ।।
जिन्ह कें असि मति सहज न आई । ते सठ कत हठि करत मिताई ।।
कुपथ निवारि सुपंथ चलावा । गुन प्रगटै अवगुनन्हि दुरावा ।।
देत लेत मन संक न धरई । बल अनुमान सदा हित करई ।।
बिपति काल कर सतगुन नेहा । स्रुति कह संत मित्र गुन एहा ।।
आगें कह मृदु बचन बनाई । पाछें अनहित मन कुटिलाई ।।
जा कर चित अहि गति सम भाई । अस कुमित्र परिहरेहिं भलाई ।।
सेवक सठ नृप कृपन कुनारी । कपटी मित्र सूल सम चारी ।।
सखा सोच त्यागहु बल मोरें । सब बिधि घटब काज मैं तोरें ।। §
कह सुग्रीव सुनहु रघुबीरा । बालि महाबल अति रनधीरा ।।
दुंदुभि अस्थि ताल देखराए । बिनु प्रयास रघुनाथ ढहाए ।।
देखि अमित बल बाढ़ी प्रीती । बाली बधब इन्ह भइ परतीती ।।

RAMA AND SUGRIVA SEAL FRIENDSHIP

¤ बार बार नावइ पद सीसा । प्रभुहि जानि मन हरष कपीसा ।।
उपजा ज्ञान बचन तब बोला । नाथ कृपाँ मन भएउ अलोला ।।
सुख संपति परिवार बड़ाई । सब परिहरि करिहउँ सेवकाई ।।
ए सब राम भगति के बाधक । कहहिं संत तव पद अवराधक ।।
सत्रु मित्र सुख दुख जग माहीं । मायाकृत परमारथ नाहीं ।।
बालि परम हित जासु प्रसादा । मिलेहु राम तुम्ह समन बिषादा ।।
सपनें जेहि सन होइ लराई । जागें समुझत मन सकुचाई ।।
अब प्रभु कृपाँ करहु एहि भाँती । सब तजि भजनु करौं दिन राती ।।
सुनि बिराग संजुत कपि बानी । बोले बिहँसि रामु धनुपानी ।।
जो कछु कहेहु सत्य सब सोई । सखा बचन मम मृषा न होई ।।
नट मरकट इव सबहि नचावत । रामु खगेस बेद अस गावत ।।
लै सुग्रीव संग रघुनाथा । चले चाप सायक गहि हाथा ।।
तब रघुपति सुग्रीव पठावा । गर्जेसि जाइ निकट बल पावा ।।
सुनत बालि क्रोधातुर धावा । गहि कर चरन नारि समुझावा ।।

सुनु पति जिन्हहि मिलेउ सुग्रीवा । ते द्वौ बंधु तेज बल सींवा ।।
कोसलेस सुत लछिमन रामा । कालहु जीति सकहिं संग्रामा ।।

CHAUPAI 7

"They from whom a friend's suffering seen does not win
"Sympathetic response, thus commit a great sin;
"One should think his own mountainous pain least of all,
"But a friend's suff'ring mountainous, however small;
"Those to whom such a thing is unnat'ral and hard
"Are mean fools; friendship hardly giv'n soon they discard.
"If one leads a man to the right path when he strays,
"If one hiding his faults gives his virtues due praise,
"If giving or taking no doubt one expresses,
"If good is done with ev'ry pow'r one possesses,
"If love is increased under sorrow's stern test,
"Scripture says, That's a friend at his truest and best.
"But if any man to your face kindly words speaks,
"Yet perversely your harm when away from you seeks,
"He whose ways are as twisty as those of a snake,
"It is well with such false friends no friendship to make.
"A false wife, a bad servant, a miserly king,
"And a false friend—these four bitter suffering bring.
"Grieve no longer, my friend; I will work out a plan,
"And to end your great troubles will do all I can."
Said Sugriv, "Raghubir, to my words pay good heed;
"Bali's stalwart in battle and mighty indeed."
Demon Dundubhi's bones and the seven palm trees¶
He displayed; Rama tossed them away with great ease.

वालि-वध

¶ Growse recalls from the Sanskrit original: Dundubhi was a demon bull Bali had once killed; the palm trees Rama pierced with one arrow which returned to his quiver.

Seeing such mighty prowess, Sugriv's love increased;
All his doubts of the conquest of Bali now ceased;

With a glad heart the monkey-king, knowing his lord,
And bowed low at his feet, all his heart's love outpoured;

He then, greatly enlightened and helped, to him said:
"By your kindness my mind is at rest, doubts have fled;

"My fam'ly and glory, my riches and leisure
"I'll give up, my lord, to serve you and your pleasure.

"These things full devotion to Rama prevent,
"Say the saintly ones, those in your service intent;

"In this world joy and sorrow, our foes and our friends,
९२६ "From Illusion born, cannot serve life's highest ends;

"Even Bali my great benefactor has proved,
926 "Since thro' him I've met you and distress is removed;

" 'Tis as tho', having fought with a man in one's dreams,
"One awakes; to be friendly then with him wrong seems.

"Grant me this, lord, that glad at the sight of thy face,
"Day and night I may worship but thee by thy grace."

BALI SLAIN

As these words he heard, so unselfishly spoken,
With smiles Rama said, bow in hand as his token,

"My friend, all the things I have said I will do;
"My word never can fail, but must always come true."

(Scripture says, Garur, when Rama pulls we must dance,
As the juggler pulls strings and thus makes monkeys prance.)

Then with Rama Sugriv sallied forth as was planned,
The Lord having his arrow and bow in his hand;

Rama sent Sugriv on ahead, who at the door
Of the fort, by strength given him, gave a great roar;

The furious Bali sprang up at this roaring;
His wife, distressed, fell at his feet, thus imploring:

"Sugriv has two brothers, my lord, as allies,
"Friends in whom might unbounded and glorious lies;

"Sons of Kosala's king, Rama-Lakshman their names,
"They could conquer in war Death himself and his claims."

दोहा ७

कह बाली सुनु भीरु प्रिय समदरसी रघुनाथ ।
जौं कदाचि मोहि मारहिं तौ पुनि होउँ सनाथ ।।

DOHA 7

Bali answered, "You're needlessly fearful, my dear;
"Rama's mind is the same towards all;
"He will still be my kindly lord, tho' I this day,
"Fighting with him, by his hand may fall."

चौपाई ८

अस कहि चला महा अभिमानी । तृन समान सुग्रीवहि जानी ।।
भिरे उभौ बाली अति तर्जा । मुठिका मारि महाधुनि गर्जा ।।
तब सुग्रीव बिकल होइ भागा । मुष्टि प्रहार बज्र सम लागा ।।
मैं जो कहा रघुबीर कृपाला । बन्धु न होइ मोर यह काला ।।
एकरूप तुम्ह भ्राता दोऊ । तेहि भ्रम तें नहिं मारेउँ सोऊ ।।
कर परसा सुग्रीव सरीरा । तन भा कुलिस गई सब पीरा ।।
मेली कंठ सुमन कै माला । पठवा पुनि बल देइ बिसाला ।।
पुनि नाना बिधि भई लराई । बिटप ओट देखहिं रघुराई ।।

बालि-वध

CHAUPAI 8

So saying, he set out, conceited pride mounting,
And as a mere wisp of straw Sugriv discounting;

They rushed at each other, then Bali enraged
With a thundering fist-blow in battle engaged;

In dismay Sugriv turned and ran off at this jolt
From the blow of that fist, like a great thunder-bolt;

"As I told you, kind lord," he said, struggling for breath,
"He's not merely my brother, but embodied Death."

"You two brothers," said Rama, "are so much alike,
"That I could not shoot, lest by mistake you I strike."

With his hands he touched lightly Sugriv's throbbing frame;
Pain dispelled, hard as iron his body became.

With a wreath round his neck, as a sign, made of flow'rs,
Rama sent him back, greatly increasing his pow'rs.

Long and hard fought the monkeys, all ways and means tried;
Rama from a tree watching could both see and hide.

दोहा ८

बहु छल बल सुग्रीव कर हियँ हारा भय मानि ।
मारा बालि राम तब हृदयँ माँझ सर तानि ।।

DOHA 8

९२८

928

When Sugriv seemed both beaten and fearful in mind,
Having tried ev'ry power and art,
Rama saw his condition and need, shot one arrow,
And pierced Bali clean thro' the heart.

चौपाई ९

BALI SLAIN

परा बिकल महि सर के लागें । पुनि उठि बैठ देखि प्रभु आगें ।।
स्याम गात सिर जटा बनाएँ । अरुन नयन सर चाप चढ़ाएँ ।।
पुनि पुनि चितइ चरन चित दीन्हा । सुफल जनम माना प्रभु चीन्हा ।।
हृदयँ प्रीति मुख बचन कठोरा । बोला चितइ राम की ओरा ।।
धर्म हेतु अवतरेहु गोसाईं । मारेहु मोहि ब्याध की नाईं ।।
मैं बैरी सुग्रीव पिआरा । अवगुन कवन नाथ मोहि मारा ।।
अनुज बधू भगिनी सुत नारी । सुन सठ कन्या सम ए चारी ।।
इन्हहि कुदृष्टि बिलोकइ जोई । ताहि बधें कछु पाप न होई ।।
मूढ़ तोहि अतिसय अभिमाना । नारि सिखावन करसि न काना ।।
मम भुज बल आस्रित तेहि जानी । मारा चहसि अधम अभिमानी ।।

CHAUPAI 9

Bali, pierced by the shaft, fell dismayed to the ground,
Then sat up as the Lord standing near him he found;

His dark body he saw, on his head the hair-knot,
Eyes inflamed, arrow fixed to the bow for a shot;

As he gazed at the Lord's feet, he offered his soul,
Recognised him, and felt life had reached its true goal;

Seeing Rama thus, love filled his heart to the brim,
And yet harsh were his words as he first spoke to him:

"Born as man that religion and faith be increased,
"You have killed me as men hunt and kill a wild beast;

"Why make me your foe, when Sugriv you befriended?
"And why, my good lord, have you thus my life ended?"

Said Rama, "Wretch, listen! These four are as one—
"Daughter, sister, and wife of a brother or son;

"When a man looks on any of these, eyes lust-filled,
" 'Tis fit punishment, not a sin, if he be killed.

"Foolish one, you would not heed your wife when she tried
"To restrain you from wrong-doing, such was your pride;

"Tho' you knew Sugriv sheltered beneath my strong arm,
"Yet you tried in false pride to do him fatal harm."

दोहा ९

बालि-वध

सुनहु राम स्वामी सन चल न चातुरी मोरि ।
प्रभु अजहूँ मैं पातकी अंतकाल गति तोरि ।।

DOHA 9

"You," said Bali, "are Rama, of vict'ry assured,
"Against you craft and skill could not win;
"Yet today I have thro' you attained highest bliss,
"All in spite of my vile guilt and sin."

चौपांई १०

सुनत राम अति कोमल बानी । बालि सीस परसेउ निज पानी ।।
अचल करौं तनु राखहु प्राना । बालि कहा सुनु कृपानिधाना ।।
जन्म जन्म मुनि जतनु कराहीं । अंत राम कहि आवत नाहीं ।।
जांसु नाम बल संकर कासी । देत सबहि सम गति अबिनासी ।।
मम लोचन गोचर सोइ आवा । बहुरि कि प्रभु अस बनिहि बनावा ।।

CHAUPAI 10

As in these gentle words a changed spirit he traced,
Rama said, with his hand upon Bali's head placed,

"To your body its soundness and life is restored."
Bali answered, "Pray hear me, my merciful lord;

"Saints thro' birth after birth by their own efforts strive,
"But in death the one pray'r 'Rama!' cannot contrive;

"Great Lord Shankar at Kashi can give by this name
"True unending deliv'rance—to all souls the same;

"Yet the lord of that name has appeared to my eyes;
"Surely never again such a chance could arise!

९३० छन्द १

930 सो नयन गोचर जासु गुन नित नेति कहि स्तुति गावहीं ।
जिति पवन मन गो निरस करि मुनि ध्यान कबहुँक पावहीं ॥
मोहि जानि अति अभिमानबस प्रभु कहेउ राखु सरीरही ।
अस कवन सठ हठि काटि सुरतरु बारि करिहि बबूरही ॥
BALI SLAIN
अब नाथ करि करुना बिलोकहु देहु जो बर माँगऊँ ।
जेहिं जोनि जन्मौं कर्मबस तहँ राम पद अनुरागऊँ ॥
यह तनय मम सम बिनय बल कल्यानप्रद प्रभु लीजिऐ ।
गहि बाँह सुर नर नाह आपन दास अंगद कीजिऐ ॥

CHHAND 1

"Here before my eyes stands, He whose nature demands
"In his praise more than scripture can give,
"He whom saints rarely find, Tho'—controlling the mind,
"Breath and senses—for this end they live.

"Knowing well my great pride, You would have me abide
"In this body, my folly to crown;
"But what obstinate fool, Would a jungly *babool*¶
"Nourish, cutting the tree of life down?

¶ Wild acacia.

"Now, my lord, by your grace, Turn upon me your face,
"And this boon that I ask grant as meet,
"That whatever the womb, By which birth I assume,
"All my love may be poured at your feet.

"And to Angad, my son, For his good, Gracious One,
"Give with power a true humble heart;
"As your servant him lead, Lord, that faithful indeed
"He may stand and from you ne'er depart."

दोहा १०

रामचरन दृढ प्रीति करि बालि कीन्ह तनु त्याग ।
सुमन माल जिमि कंठ ते गिरत न जानइ नाग ।।

DOHA 10

Bali once more showed Rama his true love, and lo!
From his body his spirit was gone,
Just as peacefully as, from its neck a wreath falling,
An elephant goes calmly on.

बालि-वध

चौपाई ११

राम बालि निज धाम पठावा । नगर लोग सब ब्याकुल धावा ।।
नाना बिधि बिलाप कर तारा । छूटे केस न देह सँभारा ।।
तारा बिकल देखि रघुराया । दीन्ह ज्ञान हरि लीन्ही माया ।।
छिति जल पावक गगन समीरा । पंच रचित अति अधम सरीरा ।।
प्रगट सो तनु तव आगें सोवा । जीव नित्य केहि लगि तुम्ह रोवा ।।
उपजा ज्ञान चरन तब लागी । लीन्हेसि परम भगति बर माँगी ।।
उमा दारु जोषित की नाईं । सबहि नचावत रामु गोसाईं ।।
तब सुग्रीवहि आयसु दीन्हा । मृतक कर्म बिधिवत सब कीन्हा ।।
राम कहा अनुजहि समुझाई । राज देहु सुग्रीवहि जाई ।।
रघुपति चरन नाइ करि माथा । चले सकल प्रेरित रघुनाथा ।।

CHAUPAI 11

To his own abode Rama the monkey-king sent,
But the citizens met in a troubled ferment;

Bali's queen, Tara, in her deep grief wept and wailed,
Hair all loosened and wild, as her body's strength failed.

Rama, seeing the troubled queen thus wail and rave,
Her delusion dispersed and true wisdom's light gave:

"Of five elements is this mean body composed,
"Water, earth, fire, air, ether, all subtly disposed;

"That frail body you see plainly here in death's sleep,
"But the soul is immortal; so why should you weep?"

She bowed low, and his word as new light now believed;
Then the boon she asked, loyal faith, from him received.

(When Lord Rama, said Siva, himself the strings pulls,
He makes all things dance, Uma, like mere wooden dolls.)

Then Sugriv carried out, as tradition demands,
The last rites for his brother, by Rama's commands;

Rama sent Lakshman too, that the council be called,
And in Bali's stead Sugriv as king be installed;

Then Lakshman, with those who had Rama's permission,
In humble obedience set out on this mission.

SUGRIVA'S
CORONATION

दोहा ११

लछिमन तुरत बोलाए पुरजन बिप्र समाज ।
राजु दीन्ह सुग्रीव कहँ अंगद कहँ जुबराज ।। §

DOHA 11

All the people and priests of the tribe Lakshman summoned;
In council Sugriv was anointed
As ruler; and Bali's son, Angad, with him
As next heir to the throne was appointed.

चौपाई १२

उमा राम सम हित जग माहीं । गुरु पितु मातु बंधु प्रभु नाहीं ।।
सुर नर मुनि सब कै यह रीती । स्वारथ लागि करहिं सब प्रीती ।।
बालि त्रास ब्याकुल दिन राती । तन बहु ब्रन चिंताँ जर छाती ।।
सोइ सुग्रीव कीन्ह कपिराऊ । अति कृपाल रघुबीर सुभाऊ ।।

जानतहूँ अस प्रभु परिहरहीं । काहे न बिपति जाल नर परहीं ।।
¤ पुनि सुग्रीवहि लीन्ह बोलाई । बहु प्रकार नृप नीति सिखाई ।।
कह प्रभु सुनु सुग्रीव हरीसा । पुर न जाउँ दस चारि बरीसा ।।
गत ग्रीषम बरषा रितु आई । रहिहउँ निकट सैल पर छाई ।।
अंगद सहित करहु तुम राजू । संतत हृदयँ धरेहु मम काजू ।।
जब सुग्रीव भवन फिरि आए । रामु प्रबरषन गिरि पर छाए ।।

CHAUPAI 12

(There's none, Uma—teacher, or parent, or brother,
Who like Rama plans for the good of another;

The rule is that, only to serve their own ends,
Common men, even gods and saints too, are our friends;

But Lord Raghubir's kind disposition is such—
When Sugriv's breast was hot with anxiety's touch,

Day and night fearing Bali, his body too paled—
As the monkeys' king then was he happily hailed.

If one knowingly such a friend ever forsakes,
For the snare of sure trouble he foolishly makes.)

सुग्रीव का
राज्याभिषेक

Then Rama called Sugriv, as king now inducted,
And him in the duties of rulers instructed;

Then said, "Fourteen years I must comforts discard;
"Entrance into a town till then for me is barred;

"Now the monsoon has come, gone the days hot and dry;
"I will live in a hut on this hill just close by;

"You your kingdom, Sugriv, now with Angad sustain;
"Always thought for my needs in your heart too maintain."

To his home Sugriv went and to duties that claimed;
Meanwhile Rama lived on the hill Pravarshan named.

दोहा १२

प्रथमहिं देवन्ह गिरि गुहा राखेउ रुचिर बनाइ ।
राम कृपानिधि कछुक दिन बास करहिंगे आइ ।।

DOHA 12

Knowing Rama would live there some time and him therefore
From undue discomfort to save,
Well beforehand the gods had prepared in the hillside
A charming convenient cave.

चौपाई १३

सुंदर बन कुसुमित अति सोभा । गुंजत मधुप निकर मधु लोभा ।।
कंद मूल फल पत्र सुहाए । भए बहुत जब ते प्रभु आए ।।
देखि मनोहर सैल अनूपा । रहे तहँ अनुज सहित सुर भूपा ।।
मधुकर खग मृग तनु धरि देवा । करहिं सिद्ध मुनि प्रभु कै सेवा ।।
मंगलरूप भयउ बन तब ते । कीन्ह निवास रमापति जब ते ।।
फटिक सिला अति सुभ्र सुहाई । सुख आसीन तहाँ द्वौ भाई ।।
कहत अनुज सन कथा अनेका । भगति बिरति नृपनीति बिबेका ।।
बरषा काल मेघ नभ छाए । गरजत लागत परम सुहाए ।।

CHAUPAI 13

RAMA WAITS ON HILL PRAVARSHANA

The wood and its trees shone in green flow'ring glory;
The bees gath'ring honey hummed their happy story;

Fresh herbs, roots and fruits that for food were all needed
Were there from that time and their need far exceeded.

With Lakshman the Lord of Gods made there abode,
When he saw how that hillside with wondrous charm glowed.

Deeper, richer the joy all the wood creatures felt,
From the time Sita's husband and lord with them dwelt;

In the form of birds, insects and beasts gods appeared
For his service, with men saintly, wise and revered.

The brothers sat on crystal rocks bright and glist'ning,
In comfort, to each other talking and list'ning;

The elder would oft to the younger relate
Tales of wisdom and love, laws for self and the state;

He spoke of the monsoon skies clouded with wonder,
Of promise and joy as they listened to thunder;

दोहा १३

लछिमन देखु मोर गन नाचत बारिद पेखि ।
गृही बिरति रत हरष जस बिष्नुभगत कहुँ देखि ॥

DOHA 13

"See Lakshman, the peacocks, beholding the gathering
"Clouds, dance with eager emotion;
"Just as godly householders, seeing a servant
"Of God, thrill with happy emotion.

चौपाई १४

घन घमंड नभ गरजत घोरा । प्रिया हीन डरपत मन मोरा ॥
दामिनि दमक रह न घन माहीं । खल कै प्रीति जथा थिर नाहीं ॥
बरषहिं जलद भूमि निअराएँ । जथा नवहिं बुध बिद्या पाएँ ॥
बूँद अघात सहहिं गिरि कैसें । खल के बचन संत सह जैसें ॥
छुद्र नदीं भरि चलीं तोराई । जस थोरेहुँ धन खल इतराई ॥
भूमि परत भा ढाबर पानी । जनु जीवहि माया लपटानी ॥
समिटि समिटि जल भरहिं तलावा । जिमि सदगुन सज्जन पहिं आवा ॥
सरिता जल जलनिधि महुँ जाई । होइ अचल जिमि जिव हरि पाई ॥

प्रवर्षण-गिरि
पर राम का
निवास

CHAUPAI 14

"In the heavens, of hope thunder gathering clouds;
"But with my love away fearful grief my soul shrouds;

"'Gainst the dark, lightning's flash but an instant we see,
"So the love of a rogue always fitful will be;

"To the earth the clouds bend, big with blessings they show'r,
"As the wise grow more humble with learning's rich dow'r;

"The hills bear the blows of the rain-drops in quiet,
"As saints bear a villain's abuse, unmoved by it;

"The small streams, now flooded, rush wildly along,
"As a little wealth makes bad men proud and headstrong;

"Water mixed with the earth foul and muddy becomes,
"So the soul to Illusion's enticements succumbs;

"Slow but surely the water must rise in the lakes,
"So the good man sure progress in all virtues makes;
"In the river bed down to the sea water flows,
"So the soul finding God finds forever repose.

दोहा १४

हरित भूमि तृन संकुल समुझि परहिं नहिं पंथ ।
जिमि पाखंड बाद तें गुप्त होहिं सदग्रंथ ।।

DOHA 14

"Ev'rywhere that one looks green grass covers the earth,
"And the pathways now cannot be traced;
"Just as in the disputes of false teachers and wranglers
"The scriptural truths are effaced.

चौपाई १५

RAMA WAITS ON HILL PRAVARSHAN

दादुर धुनि चहुँ दिसा सुहाई । बेंद पढ़हिं जनु बटु समुदाई ।।
नव पल्लव भए बिटप अनेका । साधक मन जस मिलें बिबेका ।।
अर्क जवास पात बिनु भयऊ । जस सुराज खल उद्यम गयऊ ।।
खोजत कतहुँ मिलइ नहिं धूरी । करइ क्रोध जिमि धरमहि दूरी ।।
ससि संपन्न सोह महि कैसी । उपकारी कै संपति जैसी ।।
निसि तम घन खद्योत बिराजा । जनु दंभिन्ह कर मिला समाजा ।।
महावृष्टि चलि फूटि किआरीं । जिमि सुतंत्र भएँ बिगरहिं नारीं ।।
कृषी निरावहिं चतुर किसाना । जिमि बुध तजहिं मोह मद माना ।।
देखिअत चक्रबाक खग नाहीं । कलिहि पाइ जिमि धर्म पराहीं ।।
ऊषरं बरषइ तृन नहिं जामा । जिमि हरिजन हियँ उपज न कामा ।।
बिबिध जंतु संकुल महि भ्राजा । प्रजा बाढ़ जिमि पाइ सुराजा ।।
जहँ तहँ रहे पथिक थकि नाना । जिमि इंद्रिय गन उपजें ज्ञाना ।।

CHAUPAI 15

"Frogs around us expressing their joy in loud croaks,
"Sound like students when reading aloud sacred books;

"Now from most plants and trees buds and leaves start to sprout,
"Like new wisdom and truth in minds humbly devout;

"*Ark* and *jawasa,* hot weather plants, lose their leaves,
"As in kingdoms well ruled evil nothing achieves;

"Go and search where you will, you'll not find any dust,
"Just as wrath scatters far all that's righteous and just;

" 'Tis a pleasure to look at the crops in the fields,
"So the wealth of a helpful man happiness yields;

" 'Gainst the dark clouds of night fire-flies give fitful light,
"Just as hypocrites gather and shout for the right;

"Bounds and ridges break down by the long heavy rains,
"As when free women go wrong, if nothing restrains;

"Skilful farmers are ridding their fields of all weeds,
"As wise men folly, passion and pride with their deeds;

"Pheasants, quails and such birds have all now disappeared,
As in evil times worship and all things revered;

"Tho' there's rain, no grass springs up in salt sandy ground,
"Just as in saintly hearts lust and vice are not found;

प्रवर्षण-गिरि
पर राम का
निवास

"With innum'rable creatures earth happily swarms,
"As men prosper when good kings reign, free from alarms;

"Here and there as rain falls weary travellers rest,
"As when wisdom comes senses lose passionate zest.

दोहा १५

कबहुँ प्रबल बह मारुत जहँ तहँ मेघ बिलाहिं ।
जिमि कपूत के उपजें कुल सद्धर्म नसाहिं ।।
कबहुँ दिवस महँ निबिड़ तम कबहुँक प्रगट पतंग ।
बिनसइ उपजइ ज्ञान जिमि पाइ कुसंग सुसंग ।।

DOHA 15

"Here and there sometimes great clouds are scattered and driven
"By wind's irresistible force;
"Just so virtue and wealth are destroyed when a bad son
"Is born and pursues his vile course;

"Sometimes brilliant the sun shines above us, and sometimes
"In day-time thick darkness prevails,
"So with worthy companionship knowledge advances,
"With evil companionship fails.

चौपाई १६

बरषा बिगत सरद रितु आई । लछिमन देखहु परम सुहाई ।।
फूलें कास सकल महि छाई । जनु बरषाँ कृत प्रगट बुढ़ाई ।।
उदित अगस्ति पंथ जल सोषा । जिमि लोभहि सोषइ संतोषा ।।
सरिता सर निर्मल जल सोहा । संत हृदय जस गत मद मोहा ।।
रस रस सूख सरित सर पानी । ममता त्याग करहिं जिमि ज्ञानी ।।
जानि सरद रितु खंजन आए । पाइ समय जिमि सुकृत सुहाए ।।
पंक न रेनु सोह असि धरनी । नीति निपुन नृप कै जसि करनी ।।
जल संकोच बिकल भइँ मीना । अबुध कुटुंबी जिमि धनहीना ।।
बिनु घन निर्मल सोह अकासा । हरिजन इव परिहरि सब आसा ।।
कहुँ कहुँ बृष्टि सारदी थोरी । कोउ एक पाव भगति जिमि मोरी ।।

RAMA WAITS
ON HILL PRA-
VARSHANA

CHAUPAI 16

He said later, "The monsoon time, Lakshman, is past,
"Autumn cooler and pleasant is with us at last;
"Long flowery grass all the land around covers,
"The rains seem to show over earth old age hovers;
"The roads are now dried up by Agastya's rising¶,
"So true content dries up greed's selfish devising;
"In rivers and lakes now the water is clear,
"So from saintly hearts folly and pride disappear;
"Their volume of water now slowly decreases,
"So thought of himself in the wise man's heart ceases;
"With autumn the wagtails have come, there they dance,
"As good deeds appear happily given their chance;

¶ A constellation that prevails in the late monsoon.

"With no mud or dust, earth seems as glorious and bright
"As a king's deeds devoted to virtue and right;

"As the water shrinks fish are in constant distress,
"As are fam'ly men, fools too, when money grows less;

"In the heavens, now cloudless, a pure glory breaks,
"As on God's true man when other hopes he forsakes;

"Now and then a sharp shower comes down even yet,
"As devotion to me men in strange ways have met.

दोहा १६

चले हरषि तजि नगर नृप तापस बनिक भिखारि ।
जिमि हरिभगति पाइ स्रम तजहिं आस्रमी चारि ॥

DOHA 16

"Now the king and ascetic, the merchant and beggar,
"From city life all gladly turn,
"As—whatever their stage of life—finding the true
"Love of God, men all other things spurn.

प्रवर्षण-गिरि
पर राम का
निवास

चौपाई १७

सुखी मीन जे नीर अगाधा । जिमि हरि सरन न एकउ बाधा ॥
फूलें कमल सोह सर कैसा । निर्गुन ब्रह्म सगुन भएँ जैसा ॥
गुंजत मधुकर मुखर अनूपा । सुंदर खग रव नाना रूपा ॥
चक्रबाक मन दुख निसि पेखी । जिमि दुर्जन पर संपति देखी ॥
चातक रटत तृषा अति ओही । जिमि सुख लहइ न संकर द्रोही ॥
सरदातप निसि ससि अपहरई । संत दरस जिमि पातक टरई ॥
देखि इंदु चकोर समुदाई । चितवहिं जिमि हरिजन हरि पाई ॥
मसक दंस बीते हिम त्रासा । जिमि द्विज द्रोह किएँ कुल नासा ॥

CHAUPAI 17

"Like fish happy and safe where the water is deep,
"Men fear naught if they trust God to guide them and keep.

"The lakes show fresh beauty from lotuses blooming,
"Like God Unknown tangible likeness assuming;

"The buzzing of busy bee swarms the air fills,
"Birds of all kinds are singing their heart's happy thrills;
"But night brings distress to the quail and the pheasant,
"As rascals find other men's success unpleasant;
"The bird that drinks rain-drops is tortured with thirst,
"So no peace Siva's enemy knows, thus accurst;
"The bright autumn moon wipes out the strong mid-day heat,
"So at sight of a saint sin beats hasty retreat;
"As the partridges gaze at the full moon spell-bound,
"So the godly soul gazes when God he has found;
"Fear of cold drives away all mosquitoes and flies,
"As the rage of a Brahman a fam'ly destroys.

दोहा १७

भूमि जीव संकुल रहे गए सरद रितु पाइ ।
सदगुर मिलें जाहिं जिमि संसय भ्रम समुदाइ ।।

RAMA WAITS ON HILL PRAVARSHAN

DOHA 17

"Seeing cold days draw near, many insects and creatures
"Of warm days have scattered in terror;
"As finding a true worthy teacher disperses
"Forever all doubting and error.

चौपाई १८

बरषा गत निर्मल रितु आई । सुधि न तात सीता कै पाई ।।
एक बार कैसेहुँ सुधि जानौं । कालहु जीति निमिष महुँ आनौं ।।
कतहुँ रहउ जौ जीवति होई । तात जतन करि आनउँ सोई ।।
सुग्रीवहुँ सुधि मोरि बिसारी । पावा राज कोस पुर नारी ।।
जेहिं सायक मारा मैं बाली । तेहिं सर हतौं मूढ कहँ काली ।।
जासु कृपाँ छूटहिं मद मोहा । ता कहुँ उमा कि सपनेहुँ कोहा ।।
जानहिं यह चरित्र मुनि ज्ञानी । जिन्ह रघुबीर चरन रति मानी ।।
लछिमन क्रोधवंत प्रभु जाना । धनुष चढ़ाइ गहे कर बाना ।।

CHAUPAI 18

"Rains have gone, brother, autumn has come, but no word
"From my Sita, no tidings at all have I heard;

"If I only could gather some news or some trace,
"I would fight death and bring her at once to this place;

"If she still is alive and wherever she be,
"Then, in some way or other I'd soon set her free;

"Sugriv has forgotten me, now that full pleasure
"He finds in his city and throne, wife and treasure;

"So that very shaft with which Bali I slew
"In his folly, I'll aim at him, killing him too."

(Siva said, He of wrath, Uma, never could dream,
Who in mercy from folly and pride would redeem;

Raghubir's mind and ways only those understand,
Wise and saintly, who answer his love's full demand.)

Lakshman strung his bow, took arrows too, all engaged
To do battle, believing his brother enraged.

प्रवर्षण-गिरि
पर राम का
निवास

दोहा १८

तब अनुजहि समुझावा रघुपति करुना सींव ।
भय देखाइ लै आवहु तात सखा सुग्रीव ।।

DOHA 18

Then the Lord Raghupati, the kindly and gracious,
In these words his brother instructed,
"Go, frighten Sugriv somewhat, then as our friend
"And ally have him to me conducted."

चौपाई १९

इहाँ पवनसुत हृदयँ बिचारा । राम काजु सुग्रीवँ बिसारा ।।
निकट जाइ चरनन्हि सिरु नावा । चारिहु बिधि तेहि कहि समुझावा ।।
सुनि सुग्रीवँ परम भय माना । विषयँ मोर हरि लीन्हेउ ग्याना ।।
अब मारुतसुत दूत समूहा । पठवहु जहँ तहँ बानर जूहा ।।

कहहु पाख महुँ आव न जोई । मोरें कर ता कर बध होई ।।
तब हनुमंत बोलाए दूता । सब कर करि सनमान बहूता ।।
भय अरु प्रीति नीति देखराई । चले सकल चरनन्हि सिर नाई ।।
एहि अवसर लछिमन पुर आए । क्रोध देखि जहँ तहँ कपि धाए ।।

CHAUPAI 19

Hanuman also thought to himself, "Careless grows
"King Sugriv in the duty to Rama he owes."

Going to him, he urged with respect that once more
He consider the four ways to meet threats of war.¶

Sugriv heard and replied, now awake and alarmed,
"Sensual pleasures, alas! have my reason disarmed;

"Send out at once envoys to every region,
"And bid them here gather the full monkey legion;

"Those who in two weeks have not come, then in vain
"Will seek pardon, they with my own hands shall be slain."

Hanuman called the messengers to him, and each
Was instructed with courteous gestures and speech;

To his words love and law, even threats, added force;
Bowing low then each envoy set out on his course.

At that moment Prince Lakshman arrived in the town;
Monkeys fled here and there, seeing his angry frown.

दोहा १९

धनुष चढ़ाइ कहा तब जारि करउँ पुर छार ।
ब्याकुल नगर देखि तब आयउ बालिकुमार ।।

DOHA 19

Lakshman, fixing his bow, cried, "Your city I'll burn
"To the ground in hot ashes and flame;"
Just then, seeing them all so distrest and afraid,
Bali's son, Angad, to Lakshman came.

¶ Fomenting discord; Negotiation; Bribery; Force.

चौपाई २०

चरन नाइ सिरु बिनती कीन्ही । लछिमन अभय बाँह तेहि दीन्ही ।।
क्रोधवंत लछिमन सुनि काना । कह कपीस अति भयँ अकुलाना ।।
सुनु हनुमंत संग लै तारा । करि बिनती समुझाउ कुमारा ।।
तारा सहित जाइ हनुमाना । चरन बंदि प्रभु सुजस बखाना ।।
करि बिनती मंदिर लै आए । चरन पखारि पलँग बैठाए ।।
तब कपीस चरनन्हि सिरु नावा । गहि भुज लछिमन कंठ लगावा ।।
नाथ बिषय सम मद कछु नाहीं । मुनि मन मोह करइ छन माहीं ।।
सुनत बिनीत बचन सुख पावा । लछिमन तेहि बहु बिधि समुझावा ।।
पवनतनय सब कथा सुनाई । जेहि बिधि गए दूत समुदाई ।।

CHAUPAI 20

Bowing low at his feet, he made humble request;
Lakshman gave his arm and from fear bade him rest.

Hearing Lakshman was angry, and fearing great harm,
Said the monkey king, Sugriv, in anxious alarm:

"Hanuman! With you Bali's widow, Tara, take,
"And with her plead that Lakshman his anger forsake."

सीतान्वेषण

Hanuman then with Tara to Prince Lakshman came,
And, low bowing before him, extolled Rama's fame;

To the palace he brought him with reverence meet,
Washed his feet and then gave him an hon'rable seat.

Then the Monkey-king came, at his feet lowly bowed,
And, as Lakshman embraced him, thus answered aloud:

"Nothing else can like pleasure the mind overcome;
"Saintly minds in a moment may to it succumb."

By these words peace of mind was for Lakshman restored;
He with kindliness also Sugriv's heart assured;

Hanuman then recounted the things being done—
Envoys sent and the work thus for Rama begun.

दोहा २०

हरषि चले सुग्रीव तब अंगदादि कपि साथ ।
रामानुज आगें करि आए जहँ रघुनाथ ।।

DOHA 20

Then, with Angad and others, Sugriv—now rejoicing—
To meet with Lord Rama contrived;
And at last, being guided by Lakshman, before him
The king and his party arrived.

चौपाई २१

नाइ चरन सिरु कह कर जोरी । नाथ मोहि कछु नाहिन खोरी ।।
अतिसय प्रबल देव तव माया । छूटइ राम करहु जौं दाया ।।
बिषय बस्य सुर नर मुनि स्वामी । मैं पावँर पसु कपि अति कामी ।।
नारि नयन सर जाहि न लागा । घोर क्रोध तम निसि जो जागा ।।
लोभ पाँस जेहि गर न बँधाया । सो नर तुम्ह समान रघुराया ।।
यह गुन साधन तें नहि होई । तुम्हरी कृपाँ पाव कोइ कोई ।।
तब रघुपति बोले मुसुकाई । तुम्ह प्रिय मोहि भरत जिमि भाई ।।
अब सोइ जतनु करहु मन लाई । जेहि बिधि सीता कै सुधि पाई ।।

CHAUPAI 21

Bowing low with hands joined, humble now and ashamed,
Sugriv said, " 'Tis not my fault, nor should I be blamed;

"But so strong your delusive pow'r is, that dispelled
"It can be but by you, Lord; in that was I held;

"Gods, saints and men often give way to their senses;
"A mean sensual ape I, beneath all pretences.

"One untouched when woman's eye-weapon was wielded,
"Who in wrath's dark night to its spell has not yielded,

"Whose neck by greed's halter was never ensnared,
"Such a one, Raghurai, should with you be compared;

"By our efforts such virtue is never attained;
"Thro' your kindness by one now and then is it gained."

Then Rama replied with a smile to the other,
"You're dear to me, Sugriv, as Bharat my brother;

"Now, thoughtfully active, some fitting plan start
"By which soon news of Sita may comfort my heart."

दोहा २१

एहि बिधि होत बतकही आए बानर जूथ ।
नाना बरन सकल दिसि देखिअ कीस बरूथ ॥

DOHA 21

While thus they were talking together, and each
To the other his thoughts and plans told,
From all quarters came monkeys of different colours
And sizes—a sight to behold!

चौपाई २२

बानर कटक उमा मैं देखा । सो मूरुख जो कर चह लेखा ॥
आइ राम पद नावहिं माथा । निरखि बदनु सब होहिं सनाथा ॥
अस कपि एक न सेना माहीं । राम कुसल जेहि पूछी नाहीं ॥
यह कछु नहिं प्रभु कइ अधिकाई । बिस्वरूप ब्यापक रघुराई ॥
ठाढ़े जहँ तहँ आयसु पाई । कह सुग्रीव सबहि समुझाई ॥
राम काजु अरु मोर निहोरा । बानर जूथ जाहु चहुँ ओरा ॥
जनकसुता कहुँ खोजहु जाई । मास दिवस महँ आएहु भाई ॥
अवधि मेटि जो बिनु सुधि पाएँ । आवइ बनिहि सो मोहि मराएँ ॥

CHAUPAI 22

(Siva said, I myself saw that monkey force there;
It were foolish the number to try to declare.)

They all bowed at the Lord's feet and eyes to his raised,
Owning him as their Master as on him they gazed.

Then in all that great host Rama greeted each one;
There was none over-looked when the greetings were done;

That in him was no marvellous thing; he pervades
The whole universe, nothing his notice evades.

They all stood in the places there to them assigned,
While Sugriv told the things for his army designed:

"This our work for Lord Rama, and this my behest—
"Go out ev'rywhere, monkeys, upon this our quest;

"Seek the daughter of Janak, and when a month ends
"Gather here again, all of you, with me, my friends;

"One who then comes back, having ignored my commands,
"With no news, here at once he shall die at my hands."

दोहा २२

बचन सुनत सब बानर जहँ तहँ चले तुरंत ।
तब सुग्रीवँ बोलाए अंगद नल हनुमंत ॥

DOHA 22

Thus bidden, they set out in ev'ry direction,
Beginning their wide ardent hunt;
Then for special instructions Sugriv called Jambavan,¶
Angad, Nila and Hanumant.

SEARCH
FOR SITA

चौपाई २३

सुनहु नील अंगद हनुमाना । जामवंत मतिधीर सुजाना ॥
सकल सुभट मिलि दच्छिन जाहू । सीता सुधि पूँछेहु सब काहू ॥
मन क्रम बचन सो जतन बिचारेहु । रामचंद्र कर काजु सँवारेहु ॥
भानु पीठ सेइअ उर आगी । स्वामिहि सर्ब भाव छल त्यागी ॥
तजि माया सेइअ परलोका । मिटहिं सकल भव संभव सोका ॥
देह धरे कर यह फलु भाई । भजिअ राम सब काम बिहाई ॥
सोइ गुनज्ञ सोई बड़भागी । जो रघुबीर चरन अनुरागी ॥
आयसु माँगि चरन सिरु नाई । चले हरषि सुमिरत रघुराई ॥
पाछें पवन तनय सिरु नावा । जानि काज प्रभु निकट बोलावा ॥
परसा सीस सरोरुह पानी । करमुद्रिका दीन्हि जन जानी ॥
बहु प्रकार सीतहि समुझाएहु । कहि बल बिरह बेगि तुम्ह आएहु ॥

¶ Jambavan, or Jamavant was the prince of bears, an ally; the others were monkey leaders.

हनुमत जनम सुफल करि माना । चलेउ हृदयँ धरि कृपानिधाना ।।
जद्यपि प्रभु जानत सब बाता । राजनीति राखत सुरत्राता ।।

CHAUPAI 23

"Listen to me," he said, "warriors stalwart and brave,
"Who in all things with wisdom and staunchness behave;

"Go you southward together, and ev'rywhere ask
"News of Sita, thus ardently doing our task;

"Do the best that you can with your hand, mind and will;
"Thus endeavour Lord Rama's great wish to fulfil.

"You may turn from the sun and serve fire to get warm,
"But a lord asks yourself with no deceptive form;

"Giving up all vain show, for the coming world live;
"Freedom from all the ills of this world that will give.

"This the purpose and fruit for which here we were born,
"To serve Rama, all selfish ends treating with scorn;

"He is virtuous, blessed all others above,
"Who pours out at Lord Raghubir's feet all his love."

सीतान्वेषण

Low bowing, they first asked Lord Rama's permission;
Then—thought centered on him—set out on their mission.

The last to salute and his word to receive—
Hanuman—the Lord called, knowing what he'd achieve;

His hand on this servant's head, bidding him linger,
He said, as he gave him a ring from his finger,

"Let Sita from you of my faithfulness learn
"And my strength; give her comfort, and quickly return."

Hanuman, thinking on the Lord's kindness and worth,
Set out, seeing in this the glad fruit of his birth.

(Tho' the Lord all things knows, worthy customs he heeds,
As the saviour of gods, in his ways and his deeds.)

दोहा २३

चले सकल बन खोजत सरिता सर गिरि खोह ।
राम काज लयलीन मन बिसरा तन कर छोह ।। §

DOHA 23

They went out thro' all woods, rivers, lakes, mountains, caves,
Searching well and long each likely spot;
So completely they gave themselves to Rama's cause,
That their bodily needs they forgot.

चौपाई २४

कतहुँ होइ निसिचर सैं भेटा । प्रान लेहिं एक एक चपेटा ।।
बहु प्रकार गिरि कानन हेरहिं । कोउ मुनि मिलइ ताहि सब घेरहिं ।।
लागि तृषा अतिसय अकुलाने । मिलइ न जल घन गहन भुलाने ।।
मन हनुमान कीन्ह अनुमाना । मरन चहत सब बिनु जल पाना ।।
चढ़ि गिरि सिखर चहूँ दिसि देखा । भूमि बिबर एक कौतुक पेखा ।।
चक्रबाक बक हंस उड़ाहीं । बहुतक खग प्रबिसहिं तेहि माहीं ।।
गिरि ते उतरि पवनसुत आवा । सब कहुँ लै सोइ बिबर देखावा ।।
आगें कै हनुमंतहि लीन्हा । पैठे बिबर बिलंबु न कीन्हा ।।

CHAUPAI 24

SEARCH
FOR SITA

If a demon they met anywhere on their way,
With one blow he was killed in a moment's affray;

They searched hillsides and forests, and if as they sought
A saint met them, surrounding him, questions they brought.

In dense jungle they lost their way one day, and tired
From great thirst, could not find there the water desired;

Hanuman was then troubled, this thought in his mind,
"We shall all perish here if no water we find;"

So he climbed a high mountain and, looking around,
He espied a great strange-looking hole in the ground;

He saw geese, herons, swans as they flew in the air
Near the chasm, and all kinds of birds ent'ring there.

Coming down from the mountain, his comrades he told,
And took them where that strange hole they too might behold;

For that place they then made, Hanuman as their guide,
And—no further delaying—they too went inside.

दोहा २४

दीख जाइ उपबन बर सर बिगसित बहु कंज ।
मंदिर एक रुचिर तहँ बैठि नारि तप पुंज ॥

DOHA 24

There they saw a fine grove and a beautiful lake
That with lotuses blooming was covered,
A beautiful temple too, where sat a woman
O'er whom a most saintly air hovered.

चौपाई २५

दूरि ते ताहि सबन्हि सिरु नावा । पूछें निज बृत्तांत सुनावा ॥
तेहिं तब कहा करहु जल पाना । खाहु सुरस सुंदर फल नाना ॥
मज्जनु कीन्ह मधुर फल खाए । तासु निकट पुनि सब चलि आए ॥
तेहिं सब आपनि कथा सुनाई । मैं अब जाब जहाँ रघुराई ॥
मूदहु नयन बिबर तजि जाहू । पैहहु सीतहि जनि पछिताहू ॥
नयन मूदि पुनि देखहिं बीरा । ठाढ़े सकल सिंधु कें तीरा ॥
सो पुनि गई जहाँ रघुनाथा । जाइ कमल पद नाएसि माथा ॥
नाना भाँति बिनय तेहिं कीन्ही । अनपायनी भगति प्रभु दीन्ही ॥

सीतान्वेषण

CHAUPAI 25

They bowed low from afar to the saintly one's glory,
And when she asked of them they told their whole story;

Then to them she said, "Drink the water you need,
"And upon all these rich juicy fruits around feed."

They bathed, drank, and ate of the fruit; that completed,
They came once again where the woman was seated;

She told of herself, they their interest showing,
Then said, "Where Lord Rama is I too am going,

"Just close your eyes now and you'll pass from this cave;
"You'll find Sita if all things you fearlessly brave."

So they closed their eyes bravely, then looked out once more,
And at once found themselves standing on the sea-shore.

But the woman saint went straightway Rama to meet,
And bowed low with her head at his lotus-like feet;

As by many a pray'r her true rev'rence she showed,
Unattainable faith Rama on her bestowed.

दोहा २५

बदरीबन कहुँ सो गई प्रभु अज्ञा धरि सीस ।
उर धरि राम चरन जुग जे बंदत अज ईस ।।

DOHA 25

To the forest of Badri, as Rama commanded,
The woman obediently went,
With her heart set upon his feet, worshipped by Brahma ९५०
And Siva, in warm love intent. 950

चौपाई २६

¤ इहाँ बिचारहिं कपि मन माहीं । बीती अवधि काजु कछु नाहीं ।।
सब मिलि कहहिं परस्पर बाता । बिनु सुधि लएँ करब का भ्राता ।। §
कह अंगद लोचन भरि बारी । दुहुँ प्रकार भइ मृत्यु हमारी ।।
इहाँ न सुधि सीता कै पाई । उहाँ गएँ मारिहि कपिराई ।।
पिता बधे पर मारत मोही । राखा राम निहोर न ओही ।।
पुनि पुनि अंगद कह सब पाहीं । मरन भयउ कछु संसय नाहीं ।।
अंगद बचन सुनत कपि बीरा । बोलि न सकहिं नयन बह नीरा ।।
छन एक सोच मगन होइ रहे । पुनि अस बचन कहत सब भए ।।
हम सीता कै सोध बिहीना । नहिं जैहैं जुबराज प्रबीना ।।
¤ अस कहि लवन सिंधु तट जाई । बैठे कपि सब दर्भ डसाई ।।
जामवंत अंगद दुख देखी । कहीं कथा उपदेस बिसेषी ।।
तात राम कहुँ नर जनि मानहु । निर्गुन ब्रह्म अजित अज जानहु ।।
हम सब सेवक अति बड़भागी । संतत सगुन ब्रह्म अनुरागी ।।

SEARCH
FOR SITA

CHAUPAI 26

Near the sea-shore the monkeys were troubled in mind:
"The time limit has gone and no trace can we find;"

Each one said, as they gathered their course to review,
"Unless now given guidance, there's naught we can do."

With his eyes filled with tears, to them all Angad said,
"Either this way or that we are now well-nigh dead;

"Here the limit¶ we've reached, and of Sita no trace;
"There we'll all be killed, daring the king thus to face;

"He'd have killed me when Bali died, but then and there
"Rama saved me, thus answ'ring my own father's pray'r;"

Many times said he to them, as tho' with each breath,
"Without doubt, for each one of us this must mean death."

As they listened, no word could they give to their fears;
But the eyes of each monkey-brave glistened with tears;

For a moment it seemed they were all crushed with grief;
Then to Angad they said with resolve and relief,

"Listen to us, O prince wise and skilled; we refuse
"To return till of Sita we've gathered some news;"

With these words, to the shore of the salt sea they came,
And sat there on grass mats, in frustration and shame.

सीतान्वेषण

Then, seeing Prince Angad depressed and down-hearted,
Jambavan with stories good counsel imparted:

"Lord Rama, my son, a mere man do not deem
"He's invincible, infinite Brahm supreme;

"Good fortune wins each of us, being the servant
"Of eternal God now man, served with love fervent.

दोहा २६

निज इच्छाँ प्रभु अवतरइ सुर महि गो द्विज लागि ।
सगुन उपासक संग तहँ रहहिं मोच्छ सुख त्यागि ।।

DOHA 26

"To help gods, cows, Brahmans, all things, of his own
"Gracious will he deigns with us to live;

¶ Sea-shore.

"Let us, therefore, ignoring salvation and comfort,
"To him all our heart's service give."

चौपाई २७

एहि बिधि कथा कहहिं बहु भाँती । गिरि कंदराँ सुनी संपाती ।।
बाहेर होइ देखि बहु कीसा । मोहि अहार दीन्ह जगदीसा ।। §
आजु सबहि कहँ भच्छन करऊँ । दिन बहु चले अहार बिनु मरऊँ ।।
कबहुँ न मिल भरि उदर अहारा । आजु दीन्ह बिधि एकहिं बारा ।।
¤ डरपे गीध बचन सुनि काना । अब भा मरन सत्य हम जाना ।।
कपि सब उठे गीध कहँ देखी । जामवंत मन सोच बिसेषी ।।
कह अंगद बिचारि मन माहीं । धन्य जटायू सम कोउ नाहीं ।।
राम काज कारन तनु त्यागी । हरिपुर गयउ परम बड़भागी ।।
सुनि खग हरष सोक जुत बानी । आवा निकट कपिन्ह भय मानी ।।
तिन्हहि अभय करि पूछेसि जाई । कथा सकल तिन्ह ताहि सुनाई ।।
सुनि संपाति बंधु कै करनी । रघुपति महिमा बहुबिधि बरनी ।।

THE
MONKEYS
AND
SAMPATI

CHAUPAI 27

As he tried to calm Angad's distress with this word,
The great vulture Sampati Jambavan's voice heard;
When he came from his cave and the monkey host saw,
He said, "God here provides a great feast for my maw;
"I will eat them all up today in one great feast;
"For a long time my hunger has daily increased,
"Never getting enough satisfaction to feel;
"But at last God here gives me a good hearty meal."
At the vulture's words fear gripped the whole monkey band;
They said, "True, as we thought, death is here close at hand."
Then they saw him and rose to their feet all perturbed;
Jamavant for them all was most deeply disturbed;
But Angad thought quickly, then said as the sequel,
"Jatayu in glory and bliss none could equal;

"Once serving Lord Rama he gave up his life;
"Now he shares heaven's happiness, far from all strife."

The bird, hearing these words with their grief and joy mixed,
Nearer came; but the monkeys with fear were transfixed;

What the words meant, he asked, their fears having dispersed;
Then the whole of their story to him they rehearsed.

Of his brother Jatayu's deeds as they were telling,
On Sampati's lips Rama's praises were swelling:

दोहा २७

मोहि लै जाहु सिंधुतट देउँ तिलांजलि ताहि ।
बचन सहाइ करबि मैं पैहहु खोजहु जाहि ।। §

DOHA 27

"Take me to the sea-shore; I'll offer there sesame
"Seed in Jatayu's death rite;
"Then I'll give you my counsel; you'll surely find Sita
"By following my words aright."

वानर और
सम्पाति

चौपाई २८

अनुज क्रिया करि सागर तीरा । कहि निज कथा सुनहु कपि बीरा ।।
हम द्वौ बंधु प्रथम तरुनाई । गगन गए रबि निकट उड़ाई ।।
तेज न सहि सक सो फिरि आवा । मैं अभिमानी रबि निअरावा ।।
जरें पंख अति तेज अपारा । परेउँ भूमि करि घोर चिकारा ।।
मुनि एक नाम चंद्रमा ओही । लागी दया देखि करि मोही ।।
बहु प्रकार तेंहिं ज्ञान सुनावा । देह जनित अभिमान छुड़ावा ।।
त्रेताँ ब्रह्म मनुज तनु धरिही । तासु नारि निसिचरपति हरिही ।।
तासु खोज पठइहि प्रभु दूता । तिन्हहि मिलें तैं होब पुनीता ।।
जमिहहिं पंख करसि जनि चिंता । तिन्हहि देखाइ देहेसु तैं सीता ।।
मुनि कइ गिरा सत्य भइ आजू । सुनि मम बचन करहु प्रभु काजू ।।
¤ गिरि त्रिकूट ऊपर बस लंका । तहँ रह रावन सहज असंका ।।
तहँ असोक उपबन जहँ रहई । सीता बैठि सोच रत अहई ।।

CHAUPAI 28

The funeral rites for his brother completed,
His own story to them Sampati related:

"We two brothers, monkey chiefs, youth well begun,
"Once flew heavenward, coming thus near to the sun;

" 'Twas unbearable heat, so Jatayu returned,
"But I went nearer still—fiercer ambition burned;

"The sun's hot fiery rays scorched my wings well at last,
"And with terrible cries to the earth I fell fast;

"I was found by a saintly one, Chandrama named;
"For his own, when he saw me, in mercy he claimed;

"In all kinds of learning and wisdom he taught me;
"And out of my vain stupid pride he thus brought me;

"He said, 'In the Third Age will God share man's life,
" 'And a demon king carry away then his wife;

" 'Far and near he'll send envoys his wife to seek out;
" 'Joining them, you'll be cleansed from all sin beyond doubt;

" 'Then when thro' you they find his dear Sita once more,
" 'Do not fear—you will grow wings again as before.'

"Now the saint's word prophetic has come true this day;
"Carry out the Lord's work then and heed what I say:

"On the top of Mount Trikut is built Lanka town;
"There securely lives Ravan, a king of renown;

"In a grove of *Asoka* trees Sita is living,
"She sits in deep thought there, a prey to misgiving;

THE
MONKEYS
AND
SAMPATI

दोहा २८

मैं देखउँ तुम्ह नाहीं गीधहि दृष्टि अपार ।
बूढ़ भयउँ न त करतेउँ कछुक सहाय तुम्हार ।।

DOHA 28

"Tho' you cannot see her, I can, for a vulture's eyes
"Far distant things can behold;

"How I wish I could help you! I would if I could;
"But I cannot do much, being old.

चौपाई २९

जो नाघइ सत जोजन सागर । करइ सो राम काज मति आगर ।।
मोहि बिलोकि धरहु मन धीरा । राम कृपाँ कस भयउ सरीरा ।।
पापिउ जा कर नाम सुमिरहीं । अति अपार भव सागर तरहीं ।।
तासु दूत तुम्ह तजि कदराई । राम हृदयँ धरि करहु उपाई ।।
अस कहि उमा गीध जब गयऊ । तिन्ह कें मन अति बिसमय भयऊ ।।
निज निज बल सब काहूँ भाषा । पार जाइ कर संसय राखा ।।
जरठ भयउँ अब कहइ रिछेसा । नहिं तन रहा प्रथम बल लेसा ।। §
जबहिं त्रिबिक्रम भए खरारी । तब मैं तरुन रहेउँ बल भारी ।।

CHAUPAI 29

"One who leaps a full hundred leagues over the seas
"Will perform Rama's task with the greatest of ease;

"Look at me, and by this let your mind be assured;
"My own body is by Rama's kindness restored;

वानर और
सम्पाति

"Sinful men who call on him sincerely will cross
"O'er life's vast boundless ocean with no vital loss;

"You're his servants, so have ev'ry timid fear banned;
"Thoughts of him in your heart, let your work now be planned."

The vulture went off, thus them having admonished,
But they, as they sat there, were greatly astonished;

Each one of them told of the pow'rs he could boast,
But none felt he could leap straight from this to that coast.

Jamavant, king of bears, said, "I'm old and bereft
"Of the strength I once claimed; not a trace now is left,

"Vishnu took his three strides as a dwarf in my youth;
"Then my strength was amazing, I tell you in truth;

दोहा २९

बलि बाँधत प्रभु बाढ़ेउ सो तनु बरनि न जाइ ।
उभय घरी महँ दीन्हीं सात प्रदच्छिन धाइ ।।

DOHA 29

"The Lord's stature increased when he bound giant Bali,
"It grew beyond description's pow'rs;
"But a youth then, I seven times ran full around him,
"And did it within two swift hours."

चौपाई ३०

¤ अंगद कहइ जाउँ मैं पारा । जियँ संसय कछु फिरती बारा ।।
जामवंत कह तुम्ह सब लायक । पठइअ किमि सबही कर नायक ।।
कहइ रीछपति सुनु हनुमाना । का चुप साधि रहेहु बलवाना ।।
पवनतनय बल पवन समाना । वुधि बिबेक विज्ञान निधाना ।।
कवन सो काज कठिन जग माहीं । जो नहिं होइ तात तुम्ह पाहीं ।।
राम काज लगि तव अवतारा । सुनतहिं भयउ पर्बताकारा ।।
कनक बरन तन तेज बिराजा । मानहुँ अपर गिरिन्ह कर राजा ।।
सिंहनाद करि बारहिं बारा । लीलहिं नाघउँ जलनिधि खारा ।।
सहित सहाय रावनहि मारी । आनउँ इहाँ त्रिकूट उपारी ।।
जामवंत मैं पूँछउँ तोही । उचित सिखावनु दीजहु मोही ।।
एतना करहु तात तुम्ह जाई । सीतहि देखि कहहु सुधि आई ।।
तव निज भुज बल राजिवनैना । कौतुक लागि संग कपि सेना ।।

HANUMAN PLANS HIS LEAP TO LANKA

CHAUPAI 30

Angad said, "I could leap to that shore; I don't lack
"Pow'r for that; but I'm not sure I'd ever get back."

Jamavant said, "For that you have all ample might;
"But we can't send our leader, 'twould never be right."

To Hanuman then he said, "Why are you quiet?
"Our champion with work to do seems unmoved by it!

"You're Son of the Wind, like your father empowered,
"With thoughtfulness, wisdom and learning endowered,

"There's no great endeavour, but you can pursue it;
"No great task on earth, but you, brother, can do it;

"You're here in this form Rama's cause to advance."
Hanuman swelled to mountain size, thrilled at this chance;

With golden-hued body he, dazzling in splendour,
Seemed king of the mountain range service to render;

They heard him in lion-tones many times say,
"To jump over the salt sea for me is mere play!

"Demon Ravan with all of his host I will kill!
"I'll uproot and bring here in my hand Trikut hill!

"But of you, Jamavant, in your wisdom I ask:
"Give the counsel I need to succeed in my task."

Jamavant said, "Your task is to visit the queen,
"Then return here, my son, and tell what you have seen;

"Rama lotus-eyed, strong-armed, will then deal his blow,
"Taking with him you monkeys, but merely for show.

छन्द २

कपि सेन संग सँघारि निसिचर रामु सीतहि आनिहैं ।
त्रैलोक पावन सुजसु सुर मुनि नारदादि बखानिहैं ॥
जो सुनत गावत कहत समुझत परम पद नर पावई ।
रघुबीर पद पाथोज मधुकर दास तुलसी गावई ॥

हनुमान की
समुद्र लांघने
की तैयारी

CHHAND 2

"With his monkey allies, Demon hosts he'll surprise,
"Kill them all, and back home Sita bring;
"Of his world-cleansing glory, The soul-stirring story
"Great saints such as Narad will sing."

(Those who hear it and sing it, And thoughtfully bring it
To others, thus gain life's true end;
Tulsi Das for this reason, Like bees in flow'r season
A-hum, his voice with them must blend.)

दोहा ३०

भव भेषज रघुनाथ जसु सुनहिं जे नर अरु नारि ।
तिन्ह कर सकल मनोरथ सिद्ध करहिं त्रिसिरारि ॥

DOHA 30

Rama's glory will cure all the ills of this world;
Men and women who give ear and mind,
As they hear it, from Siva the ample fulfilment
Of all desires worthy will find.

सोरठा २

नीलोत्पल तन स्याम काम कोटि सोभा अधिक ।
सुनिअ तासु गुन ग्राम जासु नाम अघ खग बधिक ।। §

SORATHA 2

He whose charm that of Love-Gods exceeds
Without number, with dark body like the blue lotus—
List all to his virtues and deeds,
For his name sweeps our sins like birds into his net.

इति श्रीमद्रामचरितमानसे सकलकलिकलुषविध्वंसने चतुर्थः सोपानः समाप्तः ।

HERE ENDS THE FOURTH BOOK, NAMED
KISHKINDHA, OR THE MONKEY KINGDOM,
The Fourth Stairway
of the Lake of Lord Rama's Life and Deeds,
which destroys all evil of this Evil Age.

HANUMAN
PLANS HIS
LEAP TO
LANKA

पंचम सोपान, सुन्दरकाण्ड

※ शान्तं शाश्वतमप्रमेयमनघं निर्वाणशान्तिप्रदं
ब्रह्माशम्भुफणीन्द्रसेव्यमनिशं वेदान्तवेद्यं विभुम् ।
रामाख्यं जगदीश्वरं सुरगुरुं मायामनुष्यं हरिं
वन्देऽहं करुणाकरं रघुवरं भूपालचूडामणिम् ।। १ ।।
नान्या स्पृहा रघुपते हृदयेऽस्मदीये सत्यं वदामि च भवानखिलान्तरात्मा ।
भक्तिं प्रयच्छ रघुपुंगव निर्भरां मे कामादिदोषरहितं कुरु मानसं च ।। २ ।।
अतुलितबलधामं स्वर्णशैलाभदेहं दनुजवनकृशानुं ज्ञानिनामग्रगण्यम् ।
सकलगुणनिधानं वानराणामधीशं रघुपतिवरदूतं वातजातं नमामि ।। ३ ।।

BOOK V—THE BEAUTIFUL

Sanskrit Invocation

मंगलाचरण

1. By his name of Rama do I worship Vishnu, lord of all worlds,
The all-knowing, calm and sinless, endless peace to all souls giving,
Served by Brahma, Shiv and Shesh-nag, known in scripture as all-glori'us,
Lord of angels, in illusive human form the heir of Raghu.

2. Raghupati, truth I tell; my inmost thoughts thou knowest,
In my heart can be found, lord, one only fervent longing;
Grant me in its fulness trustful love devoted to thee,
Cleanse my heart from passion and all other forms of evil.

3. Hanuman, abode of strength unequalled, prince of monkeys,
Body like a golden mountain, storehouse of all virtues,
Well-known as the Son of Wind, with truly wise ones counted,
Fire devouring demons, serving Rama, him I honour.

चौपाई १

जामवंत के बचन सुहाए । सुनि हनुमंत हृदय अति भाए ।।
तब लगि मोहि परिखेहु तुम्ह भाई । सहि दुख कंद मूल फल खाई ।।

जब लगि आवौं सीतहि देखी । होइ काजु मोहि हरष बिसेषी ।।
अस कहि नाइ सबन्हि कहुँ माथा । चलेउ हरषि हियँ धरि रघुनाथा ।।
सिंधु तीर एक भूधर सुंदर । कौतुक कूदि चढ़ेउ ता ऊपर ।।
बार बार रघुबीर सँभारी । तरकेउ पवनतनय बल भारी ।।
जेहिं गिरि चरन देइ हनुमंता । चलेउ सो गा पाताल तुरंता ।।
जिमि अमोघ रघुपति कर बाना । एही भाँति चला हनुमाना ।।
जलनिधि रघुपति दूत बिचारी । तैं मैनाक होहि स्रमहारी ।।

CHAUPAI 1

To Jamavant's words with great hopefulness gifted,
Replied Hanuman, his heart greatly uplifted:

"My brothers! For me here all patiently wait,
"Eating wild roots and herbs in this uncertain state,

"Until Sita I see, of her whereabouts learn,
"And to you here successful and happy return."

He bowed to them all with these words, happy-hearted,
And, setting his thoughts upon Rama, departed.

HANUMAN
REACHES
LANKA

He reached the shore, there to a tall mountain came,
And sprang clear to the top as tho' playing a game;

In his heart Rama often recalling, once more
He sprang off, letting out a loud lion-like roar;

But the mountain on which he had planted his feet
Sank immediately down to hell's nethermost seat.

Hanuman swift and straight made for his chosen spot,
Like an arrow by Rama unerringly shot.

Ocean, knowing him on Rama's service now bent,
Asked Mount Mainak¶ to give him all aid as he went.

दोहा १

हनूमान तेहि परसा कर पुनि कीन्ह प्रनाम ।
राम काजु कीन्हें बिनु मोहि कहाँ बिस्राम ।। §

¶ A rock between Ceylon and the mainland.

DOHA 1

Hanuman gave the mountain a rev'rent salute,
And said humbly, "My mission is such
"For Lord Rama, that I must not rest anywhere,"
And gave Mainak his hand's merest touch.

चौपाई २

जात पवनसुत देवन्ह देखा । जानैं कहुँ बल बुद्धि बिसेषा ॥
सुरसा नाम अहिन्ह कै माता । पठइन्हि आइ कही तेहिं बाता ॥
आजु सुरन्ह मोहि दीन्ह अहारा । सुनत बचन कह पवनकुमारा ॥
राम काजु करि फिरि मैं आवौं । सीता कइ सुधि प्रभुहि सुनावौं ॥
तब तव बदन पैठिहउँ आई । सत्य कहउँ मोहि जान दे माई ॥
कवनेहुँ जतन देइ नहिं जाना । ग्रससि न मोहि कहेउ हनुमाना ॥
जोजन भरि तेहिं बदनु पसारा । कपि तनु कीन्ह दुगुन बिस्तारा ॥
सोरह जोजन मुख तेहिं ठयऊ । तुरत पवनसुत बत्तिस भयऊ ॥
जस जस सुरसा बदनु बढ़ावा । तासु दून कपि रूप देखावा ॥
सत जोजन तेहिं आनन कीन्हा । अति लघु रूप पवनसुत लीन्हा ॥
बदन पइठि पुनि बाहेर आवा । माँगा बिदा ताहि सिरु नावा ॥
मोहि सुरन्ह जेहि लागि पठावा । बुधि बल मरमु तोर मैं पावा ॥

लंका में
हनुमान

CHAUPAI 2

Seeing Hanuman in this leap doing his best,
His discernment and power the gods wished to test;
So they sent to him Surasa, great mother-snake,
Asking her that this test for their purpose she make.
"What a fine meal today the gods give me!" she cried.
But the Son-of-Wind laughingly to her replied,
"When I've done Rama's task and have once more come back,
"And of Sita have brought to him news we now lack,
"I will find my way into your mouth then, I vow;
"But, O mother, I beg you to let me go now."

She, however, would not let him go, tho' he pled;
"Catch and eat me at once, then," bold Hanuman said;

As she opened up fully a league wide her jaws,
He became double that size without the least pause;

She replied then by op'ning her mouth sixteen leagues;
He to thirty-two swelled by his playful intrigues;

Wider time and again the great snake her mouth stretched;
Swelling twice as big, each attempt Hanuman matched;

A full hundred leagues wide was her great mouth at last;
Hanuman then became very tiny, and fast

He went into her mouth and came out on the run,
Then asked leave to go, bowing with courteous fun;

She said, "Go your way; what I was sent for, at length
"I've found out; well I know now your wisdom and strength;

दोहा २

राम काजु सबु करिहहु तुम्ह बल बुद्धि निधान ।
आसिष देइ गई सो हरषि चलेउ हनुमान ।।

HANUMAN
REACHES
LANKA

DOHA 2

"Go and do Rama's task; you're a mine of intelligent
"Power"—her feelings thus voicing,
Her blessing she gave him, and then she departed,
While he on his way went rejoicing.

चौपाई ३

निसिचरि एक सिंधु महुँ रहई । करि माया नभ के खग गहई ।।
जीव जंतु जे गगन उड़ाहीं । जल बिलोकि तिन्ह कै परिछाहीं ।।
गहइ छाहँ सक सो न उड़ाई । एहि बिधि सदा गगनचर खाई ।।
सोइ छल हनूमान कहँ कीन्हा । तासु कपटु कपि तुरतहिं चीन्हा ।।
ताहि मारि मारुतसुत बीरा । बारिधि पार गयउ मतिधीरा ।।
तहाँ जाइ देखी बन सोभा । गुंजत चंचरीक मधु लोभा ।।
नाना तरु फल फूल सुहाए । खग मृग बृंद देखि मन भाए ।।
¤ सैल बिसाल देखि एक आगें । ता पर धाइ चढ़ेउ भय त्यागें ।।

उमा न कछु कपि कै अधिकाई । प्रभु प्रताप जो कालहि खाई ।।
गिरि पर चढ़ि लंका तेहिं देखी । कहि न जाइ अति दुर्ग बिसेषी ।।
अति उतंग जलनिधि चहुँ पासा । कनक कोट कर परम प्रकासा ।।

CHAUPAI 3

In the ocean a demoness lived in those days
Who could catch all winged creatures by magical ways;

When such creatures were flying above in the air,
She could see in the water their shadow cast there;

She would seize it, the creatures then helpless were seized;
Thus she caught them and ate them as oft as she pleased.

Hanuman she tried also by this means to catch,
But he saw thro' her trick and she soon found her match;

The brave Son of the Wind killed her, then once more made
For the other shore, and soon arrived undismayed.

There before him a beautiful forest grove lay,
Where the bees gathered longingly honey all day,

Where were all kinds of beautiful flow'rs, fruits and trees,
Birds and beasts too whose beauty might ev'ry eye please.

लंका में
हनुमान

Then he, looking ahead, saw a huge rocky hill,
And jumped up to the top of it, undismayed still.

(By his own might he could not have managed such things;
The Lord helped him who to an end death itself brings.)

From that hill he saw Lanka, a sight to behold—
Mighty fortress whose greatness could never be told;

On all its four sides by the wide ocean bounded,
And by golden walls bright and dazzling surrounded;

छन्द १

कनक कोट बिचित्र मनि कृत सुंदरायतना घना ।
चउहट्ट हट्ट सुबट्ट बीथीं चारु पुर बहु बिधि बना ।।
गज बाजि खच्चर निकर पदचर रथ बरूथन्हि को गनै ।
बहुरूप निसिचर जूथ अतिबल सेन बरनत नहिं बनै ।।

बन बाग उपबन बाटिका सर कूप बापीं सोहहीं ।
नर नाग सुर गंधर्ब कन्या रूप मुनि मन मोहहीं ॥
कहुँ माल देह बिसाल सैल समान अतिबल गर्जहीं ।
नाना अखारेन्ह भिरहिं बहुबिधि एक एकन्ह तर्जहीं ॥
करि जतन भट कोटिन्ह बिकट तन नगर चहुँ दिसि रच्छहीं ।
कहुँ महिष मानुष धेनु खर अज खल निसाचर भच्छहीं ॥
एहि लागि तुलसीदास इन्ह की कथा कछुयक है कही ।
रघुबीर सर तीरथ सरीरन्हि त्यागि गति पैहहिं सही ॥

CHHAND 1

९६४

964

With be-gemmed walls of gold, A great sight to behold
Was the fortress in bright massive splendour;
Of the shops with their wares, The broad streets, lanes and squares
In the town, full account who could render?

Mules, elephants, horses, And—foll'wing their courses—
On foot or in chariots mounted,
Diverse demon bands, Could be seen on all hands,
A great army that could not be counted.

HANUMAN
REACHES
LANKA

With wells and streams studded, The groves were well-wooded;
The gardens with beauty were lavish;
Maidens seen bright as morn, Of both men and gods born,
And of fairies, a saint's heart would ravish.

Great wrestlers of fame, And of mountainous frame,
With loud voices their challenges cried;
Then with straining and blows, And with mighty great throws,
Unafraid they each other defied.

Keeping guard on all hands, Were great warrior bands,
Big and strong, who watched well o'er the town;
Cow and buffalo herds, Donkeys, men, goats and birds,
Hungry demons were fast gulping down.

Over this Tulsi Das, Very quickly must pass,
Telling little and that but in brief;
Rama's shaft all will save; When in that stream they lave,
From these bodies they'll all find relief.

दोहा ३

पुर रखवारे देखि बहु कपि मन कीन्ह बिचार ।
अति लघु रूप धरौं निसि नगर करौं पइसार ।। §

DOHA 3

At the sight of the many guards, Hanuman said
To himself, as he thought of his venture,
"I'll take on some very small form, and at night
"In the darkness the city thus enter."

चौपाई ४

मसक समान रूप कपि धरी । लंकहि चलेउ सुमिरि नरहरी ।।
नाम लंकिनी एक निसिचरी । सो कह चलेसि मोहि निंदरी ।।
जानेहि नहीं मरमु सठ मोरा । मोर अहार जहाँ लगि चोरा ।।
मुठिका एक महा कपि हनी । रुधिर बमत धरनीं ढनमनी ।।
पुनि संभारि उठी सो लंका । जोरि पानि कर बिनय ससंका ।।
जब रावनहि ब्रह्म बर दीन्हा । चलत बिरंचि कहा मोहि चीन्हा ।।
बिकल होसि तैं कपि कें मारे । तब जानेसु निसिचर संघारे ।।
तात मोर अति पुन्य बहूता । देखेउँ नयन राम कर दूता ।।

लंका में
हनुमान

CHAUPAI 4

In form to the size of a mosquito shrinking,
He went on to Lanka, upon his lord thinking.

The demoness Lankini saw him go by,
And said, "How dare you pass on and me thus defy?

"Silly fool! Is my secret to you yet unknown?
"I for food claim in Lanka all thieves as my own."

Hanuman with his fist struck her once hard and well;
Spitting blood, to the ground the great demoness fell;

But rising, she rallied herself in her weakness,
And joining her hands said in now frightened meekness,

"When Brahma bless'd Ravan and answered his pray'r,
"As he passed on he saw me, and said to me there,

"'Near at hand is the dread demon's end, you will know,
"'When you get a great shock from a monkey's fist blow';

"Great, indeed, then my son, must my virtue have been,
"Since I with my own eyes Rama's envoy have seen.

दोहा ४

तात स्वर्ग अपबर्ग सुख धरिअ तुला एक अंग ।
तूल न ताहि सकल मिलि जो सुख लव सतसंग ।।

DOHA 4

"If the full joy of heaven and final deliv'rance
"Is placed on one side of the scale,
"When it's weighed with a fraction of good comp'ny's blessing,
"In true weight and worth it must fail.

चौपाई ५

¤ प्रबिसि नगर कीजै सब काजा । हृदयँ राखि कोसलपुर राजा ।।
गरल सुधा रिपु करहिं मिताई । गोपद सिंधु अनल सितलाई ।।
गरुड़ सुमेरु रेनु सम ताही । राम कृपा करि चितवा जाही ।।
अति लघु रूप धरेउ हनुमाना । पैठा नगर सुमिरि भगवाना ।।
मंदिर मंदिर प्रति करि सोधा । देखे जहँ तहँ अगनित जोधा ।।
गएउ दसानन मंदिर माहीं । अति बिचित्र कहि जात सो नाहीं ।।
सयन किए देखा कपि तेहीं । मंदिर महुँ न दीखि बैदेही ।।
भवन एक पुनि दीख सोहावा । हरिमंदिर तहँ भिन्न बनावा ।।

HANUMAN
REACHES
LANKA

CHAUPAI 5

"With your heart set on Kosala's king, his aid ask,
"Then go into the city and take up your task;

"Poison acts as does nectar, and fire becomes cool,
"Foes become friends, the sea a cow-hoof's tiny pool,

"Mount Sumeru becomes but a mere grain of dust,
"If in Lord Rama's kindness we place our full trust."

Once more in his tiny form, Hanuman entered
The city, with thoughts upon Lord Rama centered;

House after house ent'ring, he searched long and well,
Seeing guards ev'rywhere—numbers no one could tell!

Coming to Ravan's palace, he entered there too;
Indescribable, wonderful things met his view;

He saw Ravan asleep in his bed; but no trace
Could he find of Vaidehi in all that great place;

Another fine palace the monkey then noted,
With by it a shrine to Lord Vishnu devoted.

दोहा ५

रामायुध अंकित गृह सोभा बरनि न जाइ ।
नव तुलसिका बृंद तहँ देखि हरष कपिराइ ॥

DOHA 5

Here and there Rama's name was cut into the shrine;
Its fair beauty the eye and heart captured;
At sight of some tender young *tulsi* plants growing there,
Hanuman's heart was enraptured.

लंका में
हनुमान

चौपाई ६

लंका निसिचर निकर निवासा । इहाँ कहाँ सज्जन कर बासा ॥
मन महुँ तरक करैं कपि लागा । तेहीं समय बिभीषनु जागा ॥
राम राम तेहिं सुमिरन कीन्हा । हृदयँ हरष कपि सज्जन चीन्हा ॥
एहि सन हठि करिहउँ पहिचानी । साधु ते होइ न कारज हानी ॥
बिप्र रूप धरि बचन सुनाए । सुनत बिभीषन उठि तहँ आए ॥
करि प्रनाम पूँछी कुसलाई । बिप्र कहहु निज कथा बुझाई ॥
की तुम्ह हरि दासन्ह महँ कोई । मोरें हृदयँ प्रीति अति होई ॥
की तुम्ह रामु दीन अनुरागी । आयहु मोहि करन बड़भागी ॥

CHAUPAI 6

"This is Lanka," he thought, "here the whole demon band
"Lives; then how came these saintly ones here in this land?"

As the monkey thus reasoned and to himself spoke,
Prince Vibhishan, a brother of Ravan, awoke;

He called Rama's name at the moment of rising;
The monkey rejoiced, a true heart recognising;

"I'll take a revered form," he thought, "no alarm
"Will be caused then, for saintly ones never do harm."

So, assuming the form of a Brahman revered,
He called out; then Vibhishan arose and appeared;

First saluting, he asked, "Brahman friend, are you well?
"Who you are and your purpose in coming, pray tell.

"You must be my lord's servant sent here in his cause,
"For at once to you love warm and true my heart draws;

"Are you truly devoted to Rama my king?
"Have you come that his blessing to me you might bring?"

दोहा ६

तब हनुमंत कही सब राम कथा निज नाम ।
सुनत जुगल तन पुलक मन मगन सुमिरि गुन ग्राम ।।

HANUMAN
REACHES
LANKA

DOHA 6

Hanuman told his name, then the story of Rama
He told from beginning to end;
As the story went on, both were thrilled with his goodness,
Extolling their mutual friend.

चौपाई ७

सुनहु पवनसुत रहनि हमारी । जिमि दसनन्हि महुँ जीभ बिचारी ।।
तात कवहुँ मोहि जानि अनाथा । करिहहिं कृपा भानुकुल नाथा ।।
तामस तनु कछु साधन नाहीं । प्रीति न पद सरोज मन माहीं ।।
अब मोहि भा भरोस हनुमंता । बिनु हरि कृपा मिलहिं नहिं संता ।।
जौं रघुबीर अनुग्रह कीन्हा । तौ तुम्ह मोहि दरसु हठि दीन्हा ।।
सुनहु बिभीषन प्रभु कै रीती । करहिं सदा सेवक पर प्रीती ।।
कहहु कवन मैं परम कुलीना । कपि चंचल सबहीं बिधि हीना ।।
प्रात लेइ जो नाम हमारा । तेहि दिन ताहि न मिलइ अहारा ।।

CHAUPAI 7

"Son of Wind," said Vibhishan, "These demons among,
"I am like between teeth-rows a poor helpless tongue!

"Yet do not think me helpless here, friend, and forlorn;
"Kind to me is the Lord in the Sun-Race now born!

"In this dark sinful body no means can avail;
"In true love for his lotus-feet always I fail;

"But now, Hanuman, high hope comes in me to birth!
"By his grace alone can one meet souls of true worth!

" 'Tis the goodness and kindness of Lord Raghubir
"That has given the vision of you to me here."

Hanuman said, "Vibhishan, the way of the lord
"Is this always—true servants with love to reward.

"Who am I? Among well-born ones not recognised,
"I'm a poor simple monkey, a creature despised;

"If a man, rising, speaks of a creature so rude,
"For the rest of the day he must go without food.

दोहा ७

अस मैं अधम सखा सुनु मोहू पर रघुबीर ।
कीन्ही कृपा सुमिरि गुन भरे बिलोचन नीर ।।

DOHA 7

"Yet, my friend, upon one base and mean as I am
"Has Lord Raghubir graciously willed
"To show kindness." Recalling the lord in his goodness,
With tears the poor monkey's eyes filled.

चौपाई ८

जानतहूँ अस स्वामि बिसारी । फिरहिं ते काहे न होहिं दुखारी ।।
एहि बिधि कहत राम गुन ग्रामा । पावा अनिर्बाच्य बिस्रामा ।।
पुनि सब कथा बिभीषन कही । जेहि बिधि जनकसुता तहँ रही ।।
तब हनुमंत कहा सुनु भ्राता । देखी चहउँ जानकी माता ।।

जुगुति बिभीषन सकल सुनाई । चलेउ पवनसुत बिदा कराई ।।
करि सोइ रूप गयउ पुनि तहवाँ । बन असोक सीता रह जहवाँ ।।
देखि मनहिं महुँ कीन्ह प्रनामा । बैठेहिं बीति जात निसि जामा ।।
कृस तनु सीस जटा एक बेनी । जपति हृदयँ रघुपति गुन स्रेनी ।।

CHAUPAI 8

"If a person," he said, "such a master forgets
"Knowingly, he deserves all the trouble he gets."

Thus of Rama he told, home of all that is best;
Told things bringing to true hearers comfort and rest.

Vibhishan then answered, the whole story giving,
Of how Sita fared, and told where she was living.

Then Hanuman said to him, "Listen, my brother!
"I ask now a chance to see Sita, world mother."

The things that he needed Vibhishan imparted;
Then Hanuman, asking permission, departed;

HANUMAN
REACHES
LANKA

Assuming once more his minute form and frame,
To the grove in which Sita was living he came;

When he saw her, he paid in his heart due respect;
She had sat up all night there in woeful neglect;

Thin and wasted, one hair-braid as sorrow's deep sign,
On her husband she thought, and his virtues divine.

दोहा ८

निज पद नयन दिएँ मन राम चरन महुँ लीन ।
परम दुखी भा पवनसुत देखि जानकी दीन ।।

DOHA 8

On her own feet her eyes were set, but at the feet
Of Lord Rama her soul was absorbed;
Very deeply distressed was the Son of the Wind,
Seeing Sita so sadly disturbed,

चौपाई ९

तरु पल्लव महुँ रहा लुकाई । करइ बिचार करौं का भाई ।।
तेहिं अवसर रावनु तहँ आवा । संग नारि बहु किएँ बनावा ।।
बहु बिधि खल सीतहि समुझावा । साम दाम भय भेद देखावा ।।
कह रावनु सुनु सुमुखि सयानी । मंदोदरी आदि सब रानी ।।
तव अनुचरीं करउँ पन मोरा । एक बार बिलोकु मम ओरा ।।
तृन धरि ओट कहति बैदेही । सुमिरि अवधपति परम सनेही ।।
सुनु दसमुख खद्योत प्रकासा । कबहुँ कि नलिनी करइ बिकासा ।।
अस मन समुझु कहति जानकी । खल सुधि नहिं रघुबीर बान की ।।
सठ सूनें हरि आनेहि मोही । अधम निलज्ज लाज नहिं तोही ।।

CHAUPAI 9

He thought, as he sat in the foliage hidden,
"What now, to accomplish the thing I am bidden?"

But Ravan came up as he hung in this doubt,
With a number of women all gaily decked out;

सीता को
रावण की
धमकी

Then the vile king by coaxing, bribes, threats and lies, made
Ev'ry effort and hoped Sita thus to persuade;

He said, "Hear me, O fair one and wise! For your sake,
"Queen Mandodari and all the rest I will make,

"On my oath, your hand-maids, you they'll serve all their days,
"If you—even but once—will turn on me your gaze."

But, a blade of grass holding her feelings to hide,
And with thoughts on dear Avadh's king, Sita replied:

"Ten-headed one, hear me! With fire-flies' illuming
"And no more, will lotuses come to full blooming?"

Then thinking yet further, "You rascal," she said,
"Does the thought of my lord's shafts not fill you with dread?

"Shameless wretch! Me you caught and brought here, when alone
"There you found me. No shame for such things will you own?"

दोहा ९

आपुहि सुनि खद्योत सम रामहि भानु समान ।
परुष बचन सुनि काढ़ि असि बोला अति खिसिआन ।।

DOHA 9

Hearing thus, with Lord Rama as lord of the day,
Himself as a mere fire-fly compared,
And at such bold and fearless words roused and enraged,
From its sheath his great sword Ravan bared.

चौपाई १०

RAVAN
THREATENS
SITA

सीता तैं मम कृत अपमाना । कटिहउँ तव सिर कठिन कृपाना ।।
नाहिं त सपदि मानु मम बानी । सुमुखि होति न त जीवन हानी ।।
स्याम सरोज दाम सम सुंदर । प्रभु भुज करि कर सम दसकंधर ।।
सो भुज कंठ कि तव असि घोरा । सुनु सठ अस प्रवान पन मोरा ।।
चंद्रहास हरु मम परितापं । रघुपति बिरह अनल संजातं ।।
सीतल निसित बहसि बर धारा । कह सीता हरु मम दुख भारा ।।
सुनत बचन पुनि मारन धावा । मयतनयाँ कहि नीति बुझावा ।।
कहेसि सकल निसिचरिन्ह बोलाई । सीतहि बहु बिधि त्रासहु जाई ।।
मास दिवस महुँ कहा न माना । तौ मैं मारबि काढ़ि कृपाना ।।

CHAUPAI 10

"You have outraged me," said he, "My power ignored;
"Now I'll cut off your head, Sita, with my sharp sword!

"If you will not at once do the things that I say,
"Then, fair lady, I swear with your life you shall pay!"

She said, "Tho' like dark lotuses strung, in their charms,
"Like an elephant's trunk in strength are my lord's arms!

"Either Rama my neck shall embrace—this I vow—
"With those arms, or at length to your sword it shall bow;

"I am severed from Rama; O moon-shaming blade,
"Let an end to my hot flaming fever be made,"

Then in anguish said Sita to Ravan again,
"With your sword—bright as cool autumn's night—end my pain."
At this he rushed at her, intent now on slaughter,
But held back, to this counselled by Maya's daughter;¶
He called and demanded of each demoness
That she Sita subject to alarm and duress:
"In a month, if she won't grant the thing that I've willed,
"With my terrible sword," he said, "shall she be killed."

दोहा १०

भवन गयउ दसकंधर इहाँ पिसाचिनि बृंद ।
सीतहि त्रास देखावहिं धरहिं रूप बहु मंद ।। §

DOHA 10

Then the ten-headed monster went off to his palace,
While here the great demoness swarms
All began to distress and to terrify Sita,
Assuming most hideous forms.

सीता को
रावण की
धमकी

चौपाई ११

त्रिजटा नाम राच्छसी एका । राम चरन रति निपुन बिबेका ।।
सबन्हौं बोलि सुनाएसि सपना । सीतहि सेइ करहु हित अपना ।।
सपनें बानर लंका जारी । जातुधान सेना सब मारी ।।
खर आरूढ़ नगन दससीसा । मुंडित सिर खंडित भुज बीसा ।।
एहि बिधि सो दच्छिन दिसि जाई । लंका मनहुँ बिभीषन पाई ।।
नगर फिरी रघुबीर दोहाई । तब प्रभु सीता बोलि पठाई ।।
यह सपना मैं कहउँ पुकारी । होइहि सत्य गएँ दिन चारी ।।
तासु बचन सुनि ते सब डरीं । जनकसुता के चरनन्हि परीं ।।

CHAUPAI 11

But one named Trijata was keen and discerning,
Devoted to Rama with true love and learning;

¶ His wife, Mandodari.

She called them and said, "Heed the words that I speak
"And this dream; Sita serve if your true good you seek.

"A monkey I saw in my dream Lanka firing,
"The demon host smashed and before him retiring;

"An ass Ravan rode, naked object of scorn,
"All his twenty arms cut off, his head bare and shorn;

"He rode to the south, Death's abode, in this manner,
"And Lanka was rallied 'neath Vibhishan's banner;

"With calls upon Rama the city resounded;
"He then sent them Sita in mercy unbounded.

"This dream have I seen, and I'm sure that at last
"It will all be fulfilled when but four days have passed."

९७४

974

At the things she thus told them their fright was complete,
And they humbly fell down there at fair Sita's feet.

दोहा ११

¤ जहँ तहँ गईं सकल तब सीता कर मन सोच ।
मास दिवस बीतें मोहि मारिहि निसिचर पोच ।।

CONVER-SATION OF SITA AND HANUMAN

DOHA 11

They all scattered then hither and thither, but Sita
Was still in the same troubled state:
"Ravan says in a month he will kill me, but I
"Until then in this anguish must wait."

चौपाई १२

त्रिजटा सन बोलीं कर जोरी । मातु बिपति संगिनि तैं मोरी ।।
तजौं देह करु बेगि उपाई । दुसह बिरहु अब नहिं सहि जाई ।।
आनि काठ रचु चिता बनाई । मातु अनल पुनि देहि लगाई ।।
सत्य करहि मम प्रीति सयानी । सुनै को स्रवन सूल सम बानी ।।
सुनत बचन पद गहि समुझाएसि । प्रभु प्रताप बल सुजसु सुनाएसि ।।
निसि न अनल मिल सुनु सुकुमारी । अस कहि सो निज भवन सिधारी ।।
कह सीता बिधि भा प्रतिकूला । मिलिहि न पावक मिटिहि न सूला ।।

देखिअत प्रगट गगन अंगारा । अवनि न आवत एकउ तारा ।।
पावकमय ससि स्रवत न आगी । मानहुँ मोहि जानि हतभागी ।।
सुनहि बिनय मम बिटप असोका । सत्य नाम करु हरु मम सोका ।।
नूतन किसलय अनल समाना । देहि अगिनि तन करहि निदाना ।।
देखि परम बिरहाकुल सीता । सो छन कपिहि कलप सम बीता ।।

CHAUPAI 12

She said to Trijata, her hands meekly folding,
"You're one with me, mother, my anguish beholding;

"Show how from this flesh I release may secure;
"From my lord separated I cannot endure;

"Gather wood and here build up a funeral pyre,
"For me have it prepared and then set it a-fire;

975

"Thus I'll prove true, O wise one, the love of my heart;
"All the things I have heard pierce me thro' like a dart."

These words hearing and on Sita's feet laying hold,
Of the lord's glory, pow'r and fame Trijata told;

सीता-हनुमान-संवाद

Then she said, as her way to her own home she made,
"In the night, princess, fire cannot be found or laid."

Sita answered, "Against me the fates have conspired;
"My pain cannot be stopped till my body's thus fired;

"In the heavens, like sparks, I see stars all a-glow;
"But to aid me not one comes to earth here below;

"The full moon gives no fire, but there blazing with light
"Seems to see and approve my unfortunate plight;

"Hear my pleading, *Asoka* tree, made in my grief;
"Make your name come true, from sorrow give me relief,¶

"Your fresh flame-coloured buds here and now to me lend;
"Let them burn me up, bringing my life to an end."

Ev'ry moment to Hanuman seemed as an age,
Seeing Sita, from sev'rance, in such grief engage.

¶ The word *Asoka* means "without sorrow."

सोरठा १

कपि करि हृदयँ बिचार दीन्हि मुद्रिका डारि तब ।
जनु असोक अंगार दीन्ह हरषि उठि कर गहेउ ॥

SORATHA 1

Hanuman, thinking now sure and fast,
To the ground cast the ring Rama gave as a sign;
Like a spark by the *Asoka* cast,
Sita took it and held it with joy in her hand.

चौपाई १३

तब देखी मुद्रिका मनोहर । राम नाम अंकित अति सुंदर ॥
चकित चितव मुदरी पहिचानी । हरष बिषाद हृदयँ अकुलानी ॥
जीति को सकइ अजय रघुराई । माया तें असि रचि नहिं जाई ॥
सीता मन बिचार कर नाना । मधुर बचन बोलेउ हनुमाना ॥
रामचंद्र गुन बरनैं लागा । सुनतहिं सीता कर दुख भागा ॥
लागीं सुनैं स्रवन मन लाई । आदिहु तें सब कथा सुनाई ॥
स्रवनामृत जेहिं कथा सुहाई । कही सो प्रगट होति किन भाई ॥
तब हनुमंत निकट चलि गयऊ । फिरि बैठीं मन बिसमय भयऊ ॥
राम दूत मैं मातु जानकी । सत्य सपथ करुनानिधान की ॥
यह मुद्रिका मातु मैं आनी । दीन्हि राम तुम्ह कहँ सहिदानी ॥
नर बानरहि संग कहु कैसें । कही कथा भइ संगति जैसें ॥

CONVERSATION OF SITA AND HANUMAN

CHAUPAI 13

As she looked at the beautiful ring with surprise,
Rama's name graven on it at once met her eyes;
Recognising with wonderment both ring and seal,
Heart disturbed, mingled joy and pain seemed she to feel;
"This could not have come here by illusion," she thought,
"None could take it from Rama, however he fought."
As she pondered and wondered, upon her ears broke
Words which in soft, sweet tones Hanuman to her spoke;

As of Ram-Chandra's virtues his praise he began,
Sita heard and all pain from her instantly ran;

He told his whole story then from the beginning,
Her heart and her mind to it instantly winning.

"These things are," she said, "to my ears nectar-sweet;
"Come and show yourself, brother, and here let us meet."

Hanuman, thus encouraged, to Sita drew near;
When she saw him, she sank down in much amazed fear.

"Mother Janki, I'm sent by the lord of us both;
"That's the truth," he said, "taking by Rama my oath;

"And his ring I have brought from your master and mine,
"Which he gave me for you as a proof and sure sign."

She said, "Tell me how monkeys and men can consort."
Of such fellowship he gave a glowing report.

दोहा १२

कपि के बचन सप्रेम सुनि उपजा मन बिस्वास ।
जाना मन क्रम बचन यह कृपासिंधु कर दास ।।

सीता-हनुमान-
संवाद

DOHA 12

To the words of the monkey she lovingly listened,
And trust in her heart found its birth;
She now knew him the Kindly One's servant in thought,
Word and deed—and a friend of true worth.

चौपाई १४

हरिजन जानि प्रीति अति गाढ़ी । सजल नयन पुलकावलि बाढ़ी ।।
बूड़त बिरह जलधि हनुमाना । भयहु तात मो कहुँ जलजाना ।।
अब कहु कुसल जाउँ बलिहारी । अनुज सहित सुख भवन खरारी ।।
कोमलचित कृपाल रघुराई । कपि केहि हेतु धरी निठुराई ।।
सहज बानि सेवक सुख दायक । कबहुँक सुरति करत रघुनायक ।।
कबहुँ नयन मम सीतल ताता । होइहहिं निरखि स्याम मृदु गाता ।।
बचनु न आव नयन भरे बारी । अहह नाथ हौं निपट बिसारी ।।

देखि परम बिरहाकुल सीता । बोला कपि मृदु बचन बिनीता ।।
मातु कुसल प्रभु अनुज समेता । तव दुख दुखी सुकृपा निकेता ।।
जनि जननी मानहु जियँ ऊना । तुम्ह ते प्रेम रामु कें दूना ।।

CHAUPAI 14

Knowing him the lord's own man,¶ her love for him grew;
As her eyes filled with tears, she was thrilled thro' and thro';
She said, "When I was well-nigh in exile's sea drowned,
"Hanuman, a life-saving boat, in you I've found;
"Tell me of those I love—this my one earnest pray'r;
"Tell how joyous Kharari¶¶ and his brother fare;
"Raghurai has been always so tender and kind;
"Tell me why I should seem such indiff'rence to find;
"His glad voice to his servants is true meat and drink;
"Tell me, does Raghunayak of me ever think?
"Will my eyes be made glad with the vision again
"Of his dark, tender body? Or is my hope vain?"
Nothing more could she say, as tears from her eyes poured,
But, "I'm wholly forgotten, alas! by my lord."
Seeing thus how her poor lonely heart well-nigh broke,
Humbly, Hanuman comforting words to her spoke:
"In himself, with his brother, he healthfully fares;
"But with you in your suff'ring the Kindly One shares;
"Much you love him; but, lady, do not take it ill
"When I say his love for you is much greater still.

CONVER-
SATION OF
SITA AND
HANUMAN

दोहा १३

रघुपति कर संदेसु अब सुनु जननी धरि धीर ।
अस कहि कपि गदगद भयउ भरे बिलोचन नीर ।।

¶ Harijan.
¶¶ One of Rama's names.

DOHA 13

"Of your lord Raghupati I'll give you glad news;
"Listen well, putting off now all fears;"
As he said this the monkey's voice broke with emotion,
His eyes became flooded with tears.

चौपाई १५

कहेउ राम बियोग तव सीता । मो कहुँ सकल भए बिपरीता ॥
नव तरु किसलय मनहुँ कृसानू । काल निसा सम निसि ससि भानू ॥
कुबलय बिपिन कुंत बन सरिसा । बारिद तपत तेल जनु बरिसा ॥
जे हित रहे करत तेइ पीरा । उरग स्वास सम त्रिबिध समीरा ॥
कहेहू तें कछु दुख घटि होई । काहि कहौं यह जान न कोई ॥
तत्व प्रेम कर मम अरु तोरा । जानत प्रिया एकु मनु मोरा ॥
सो मनु सदा रहत तोहि पाहीं । जानु प्रीति रसु एतनेहि माहीं ॥
प्रभु संदेसु सुनत बैदेही । मगन प्रेम तन सुधि नहिं तेही ॥
कह कपि हृदयँ धीर धरु माता । सुमिरु राम सेवक सुखदाता ॥
उर आनहु रघुपति प्रभुताई । सुनि मम बचन तजहु कदराई ॥

सीता-हनुमान-
संवाद

CHAUPAI 15

"Without you, Sita, Rama seems well-nigh deranged;
"He says, 'Ev'rything is to its opposite changed;

" 'Ev'ry new shoot and bud into flaming fire turns,
" 'Night is death-like; the moon like the mid-day sun burns;

" 'In the gardens and pools sharp as spears are the flow'rs;
" 'And the clouds give not water, but hot oily show'rs;

" 'I find pain and not rest when I lie 'neath the trees;
" 'Like the breath of a snake is the cool fragrant breeze.

" 'If I only could tell it, my pain would be less,
" 'But such things none would understand should I confess.

" 'Here, my darling, is no one but my heart alone,
" 'Who could e'er grasp the love for each other we own;

" 'And that heart you have ever with you in your hand;
" 'Thus the strength of my love you alone understand.' "

As Vaidehi this news of her dear husband heard,
She lost sense of herself, by her love deeply stirred.

Said the monkey, "My mistress, come! Lift up your heart!
"Think on Rama who peace to his own will impart;

"The thought of his greatness as lord supreme cherish;
"Give heed to my words and let grief and gloom perish.

दोहा १४

निसिचर निकर पतंग सम रघुपति बान कृसानु ।
जननी हृदयँ धीर धरु जरे निसाचर जानु ।।

DOHA 14

"Rama's arrows are flaming fire; nothing but moths
"Before him are these night-prowling bands!
"So take courage and know that the demons will surely
"And soon be burnt up at his hands.

चौपाई १६

CONVER-
SATION OF
SITA AND
HANUMAN

जौं रघुबीर होति सुधि पाई । करते नहिं बिलंबु रघुराई ।।
राम बान रबि उएँ जानकी । तम बरूथ कहँ जातुधान की ।।
अबहिं मातु मैं जाउँ लवाई । प्रभु आयसु नहिं राम दोहाई ।।
कछुक दिवस जननी धरु धीरा । कपिन्ह सहित अइहहिं रघुबीरा ।।
निसिचर मारि तोहि लै जैहहिं । तिहुँ पुर नारदादि जसु गैहहिं ।।
हैं सुत कपि सब तुम्हहिं समाना । जातुधान अति भट बलवाना ।।
मोरें हृदयँ परम संदेहा । सुनि कपि प्रगट कीन्हि निज देहा ।।
कनक भूधराकार सरीरा । समर भयंकर अति बलबीरा ।।
सीता मन भरोस तब भयऊ । पुनि लघु रूप पवनसुत लयऊ ।।

CHAUPAI 16

"If only lord Raghubir knew where to find you,
"He'd not delay, but soon put all this behind you;

"The arrows of Rama are sun-rise, and these
"Demon hosts are the darkness that at sun-rise flees.

"I, lady, could carry you far from these borders,
"But dare not; I have not for this my lord's orders.

"Cheer up! For lord Rama and his monkey force
"Will soon come and set all things to rights in due course;

"He'll destroy all the demons and take you from here;
"Saints will then sing his praises in every sphere."

Sita asked: "Are all monkeys like you, son, in might?
"Demon soldiers are strong and unyielding in fight;

"I have doubts, and confess that at heart I'm afraid."
When he heard this the monkey his true form displayed;

There before her his mountainous frame shone like gold,
Terrible in its warlikeness, stalwart and bold;

A new hope was in Sita's mind by this induced;
To his small form the monkey himself then reduced.

दोहा १५

सुनु माता साखामृग नहिं बल बुद्धि बिसाल ।
प्रभु प्रताप तें गरुड़हि खाइ परम लघु ब्याल ।।

सीता-हनुमान-- संवाद

DOHA 15

"Listen, lady! We apes," he said, "have of ourselves
"No remarkable wisdom or pow'r;
"But the tiniest serpents, by Lord Rama's might,
"Can Garur, the great eagle, devour."

चौपाई १७

मन संतोष सुनत कपि बानी । भगति प्रताप तेज बल सानी ।।
आसिष दीन्हि राम प्रिय जाना । होहु तात बल सील निधाना ।।
अजर अमर गुननिधि सुत होहू । करहुँ बहुत रघुनायक छोहू ।।
करहुँ कृपा प्रभु अस सुनि काना । निर्भर प्रेम मगन हनुमाना ।।
बार बार नाएसि पद सीसा । बोला बचन जोरि कर कीसा ।।
अब कृतकृत्य भयउँ मैं माता । आसिष तव अमोघ बिख्याता ।।
सुनहु मातु मोहि अतिसय भूखा । लागि देखि सुंदर फल रूखा ।।

सुनु सुत करहिं बिपिन रखवारी । परम सुभट रजनीचर धारी ।।
तिन्ह कर भय माता मोहि नाहीं । जौं तुम्ह सुख मानहु मन माहीं ।।

CHAUPAI 17

The voice of the monkey, inspired with devotion
And vig'rous vitality, stilled her emotion;
She bless'd him as dear to her Rama: "My friend,
"May your wisdom and strength never come to an end;
"Freed from death and decay, and with all goodness blest,
"May lord Rama's true love upon you ever rest."
"May his kindness rest on you"—as these words he heard,
With a fresh surge of love Hanuman's soul was stirred;
At her feet he again and again bowed his head;
Then with hands folded, joyfully to her he said,
"Now to life's highest height, mother, have I attained;
" 'Tis well known that true good by your blessing is gained;
"But while talking, this pleasant ripe fruit I have seen
"On these trees, lady, and now my hunger is keen."
Said she, "Listen, son! All these fine groves and gardens
"Are guarded by terrible strong demon wardens."
He answered, "No fear have I, mother, of such;
"So be easy in mind; do not worry so much."

HANUMAN CAPTURED BY MEGHNAD

दोहा १६

देखि बुद्धि बल निपुन कपि कहेउ जानकीं जाहु ।
रघुपति चरन हृदयँ धरि तात मधुर फल खाहु ।।

DOHA 16

Sita answered him, calmer now, knowing him strong,
Wise and clever, tho' ape and not man,
"Go, my son, set your heart upon lord Rama's feet,
"And then eat all the fruit that you can."

चौपाई १८

चलेउ नाइ सिरु पैठेउ बागा । फल खाएसि तरु तोरैं लागा ॥
रहे तहाँ बहु भट रखवारे । कछु मारेसि कछु जाइ पुकारे ॥
नाथ एक आवा कपि भारी । तेहिं असोक बाटिका उजारी ॥
खाएसि फल अरु बिटप उपारे । रच्छक मर्दि मर्दि महि डारे ॥
सुनि रावन पठए भट नाना । तिन्हहि देखि गर्जेउ हनुमाना ॥
सब रजनीचर कपि संघारे । गए पुकारत कछु अधमारे ॥
पुनि पठयउ तेहिं अच्छकुमारा । चला संग लै सुभट अपारा ॥
आवत देखि बिटप गहि तर्जा । ताहि निपाति महा धुनि गर्जा ॥

CHAUPAI 18

He bowed again, then to the garden proceeded
And there picked and ate all the fruit that he needed;

The guards tried to stop him, but as he then strove,
Some he killed at once, others ran off from the grove,

And to Ravan they said, having made their escape,
"The *asoka* grove's stripped by a monstrous big ape;

"He has broken down trees, eaten up all the fruit,
"Thrown the guards down and torn them to bits, the great brute!"

Ravan, hearing this, more soldiers sent brave and stout;
Hanuman when he saw them gave one mighty shout;

Many of them at once by the monkey were slain;
Others, half dead and crying out, ran back again.

Then Prince Akshay-Kumar by his father was sent,
Who took many great fighters with him as he went;

Hanuman saw him, tore up a tree as before,
With one blow laid him low, and let out a great roar;

मेघनाद द्वारा
हनुमान का
बंधन

दोहा १७

कछु मारेसि कछु मर्देसि कछु मिलएसि धरि धूरि ।
कछु पुनि जाइ पुकारे प्रभु मर्कट बल भूरि ॥

DOHA 17

Of the soldiers he smote some, trod some in the dust,
In his arms others ruthlessly crushed;
Others, crying "This ape is too strong for us," ran off
In panic and to Ravan rushed.

चौपाई १९

सुनि सुत बध लंकेस रिसाना । पठएसि मेघनाद बलवाना ।।
मारेसि जनि सुत बाँधेसु ताही । देखिअ कपिहि कहाँ कर आही ।।
चला इंद्रजित अतुलित जोधा । बंधु निधन सुनि उपजा क्रोधा ।।
कपि देखा दारुन भट आवा । कटकटाइ गर्जा अरु धावा ।।
अति बिसाल तरु एक उपारा । बिरथ कीन्ह लंकेस कुमारा ।।
रहे महाभट ताकें संगा । गहि गहि कपि मर्दइ निज अंगा ।।
तिन्हहि निपाति ताहि सन बाजा । भिरे जुगल मानहुँ गजराजा ।।
मुठिका मारि चढ़ा तरु जाई । ताहि एक छन मुरुछा आई ।।
उठि बहोरि कीन्हिसि बहु माया । जीति न जाइ प्रभंजन जाया ।।

**HANUMAN
CAPTURED
BY
MEGHNAD**

CHAUPAI 19

Ravan, of his son's death hearing, furi'us and mad,
For his task sent another son, mighty Meghnad;

"Do not kill him," he said, "bring him bound, son, that I
"This great ape may see, learn where he comes from, and why."

The great soldier who Indra o'ercame went off filled
With hot anger on hearing his brother was killed.

The ape, seeing this champion coming, in rage
Gnashed his teeth, roared and rushed, keen in fight to engage;

He tore up a huge tree, swung it, and as it crashed,
From his chariot he knocked Lanka's prince—it was smashed;

All the warriors who rushed at him, by the prince led,
The ape seized in his arms and crushed till they were dead;

Having killed them, a chance at the prince too he sought;
Like king-elephants fiercely each other they fought;

The ape, hitting the prince with his fist, climbed a tree;
For a moment unconscious the prince seemed to be;
Rising up, many magic tricks vainly he tried;
They all failed, for the Son of Wind each one defied.

दोहा १८

ब्रह्म अस्त्र तेहिं साँधा कपि मन कीन्ह बिचार ।
जौं न ब्रह्म सर मानउँ महिमा मिटइ अपार ।।

DOHA 18

But at last came this thought to his mind, when he saw
Indrajit Brahma's weapon had fixed,
" 'Tis a weapon I must not resist, or with Brahma's
"Great glory disdain would be mixed."¶

चौपाई २०

ब्रह्मबान कपि कहुँ तेहिं मारा । परतिहुँ बार कटकु संघारा ।।
तेहिं देखा कपि मुरुछित भयऊ । नागपास बाँधेसि लै गयऊ ।।
जासु नाम जपि सुनहु भवानी । भवबंधन काटहिं नर ज्ञानी ।।
तासु दूत कि बंध तरु आवा । प्रभु कारज लगि कपिहिं बँधावा ।।
कपि बंधन सुनि निसिचर धाए । कौतुक लागि सभाँ सब आए ।।
दसमुख सभा दीखि कपि जाई । कहि न जाइ कछु अति प्रभुताई ।।
कर जोरें सुर दिसिप बिनीता । भृकुटि बिलोकत सकल सभीता ।।
देखि प्रताप न कपि मन संका । जिमि अहिगन महुँ गरुड असंका ।।

मेघनाद द्वारा
हनुमान का
बंधन

CHAUPAI 20

Against Hanuman Meghnad this weapon employed;
But in falling the ape his foe's army destroyed;
As the monkey before him there unconscious lay,
The prince bound him securely, then led him away.

¶ When Meghnad conquered Indra and was given the name Indrajit, Brahma gave him an all-conquering weapon.

(Listen, Uma, he who to his praises responds
By releasing the wise man from all earthly bonds,

Here his messenger lying in bondage is found;
In the lord's work the ape by his own will was bound.)

"The great monkey is caught!" When they heard this report,
Demons ran to the council to join in the sport.

At the sight of the court of the ten-headed king,
Hanuman, much astonished, could not say one thing;

Great world-rulers and gods, humbly folding their hands,
Feared his frown as they waited upon his demands;

But 'mid all this no terror did Hanuman show;
Tho' surrounded by snakes, no fear can Garur know.¶

दोहा १९

कपिहि बिलोकि दसानन बिहसा कहि दुर्बाद ।
सुत बध सुरति कीन्हि पुनि उपजा हृदयँ बिषाद ॥

DOHA 19

HANUMAN
BEFORE
RAVAN

When he saw the ape, ten-headed Ravan laughed loud,
And his prisoner mockingly taunted;
Then thinking again of the son that was killed,
By grieved bitterness was his soul haunted.

चौपाई २१

कह लंकेस कवन तैं कीसा । केहि कें बल घालेहि बन खीसा ॥
की धौं स्रवन सुने नहिं मोही । देखउँ अति असंक सठ तोही ॥
मारे निसिचर केहिं अपराधा । कहु सठ तोहि न प्रान कइ बाधा ॥
सुनु रावन ब्रह्मांड निकाया । पाइ जासु बल बिरचति माया ॥
जाकें बल बिरंचि हरि ईसा । पालत सृजत हरत दससीसा ॥
जा बल सीस धरत सहसानन । अंडकोस समेत गिरि कानन ॥
धरइ जो बिबिध देह सुरत्राता । तुम्ह से सठन्ह सिखावनु दाता ॥

¶ Garur is the great snake-swallowing vulture.

हर कोदंड कठिन जेहिं भंजा । तोहि समेत नृप दल मद गंजा ॥
खर दूषन त्रिसिरा अरु बाली । बधे सकल अतुलित बलसाली ॥

CHAUPAI 21

Lanka's king said, "Who are you, ape? What is your name?
"Tell by whose might thro' you to my grove havoc came;

"Wretched rascal, you seem most uncommonly bold;
"Of my glory and pow'r have you never been told?

"Had my men done you wrong, that you took such death-toll?
"Wretched ape! Don't you see you can't come thro' this whole?"

"Listen, Ravan," said Hanuman, "he whose might brings
"Unto being, thro' Illusion, all worlds and things,

"By whose pow'r Brahma, Vishnu and Siva create,
"Nourish and destroy—all things thus finding their fate,

"By whose pow'r the great snake hundred-headed sustains
"This vast sphere with its mountains, its woods and its plains,

रावण की सभा
में हनुमान

"Who to save the gods often has deigned to be born,
"And to wretches like you gives the lessons you scorn,

"Who the great bow of Siva uplifted and broke,
"Making your boasts and those of the kings a mere joke,

"Who great Dushan, Khar, Trisir and Bali o'ercame
"And slew—foemen of unrivalled strength and great fame,

दोहा २०

जाके बल लवलेस तें जितेहु चराचर झारि ।
तासु दूत मैं जा करि हरि आनेहु प्रिय नारि ॥ §

DOHA 20

"By a fraction of whose strength all things you subdued,
"Living, lifeless—all pow'rs could defy;
"And whose dearly-loved wife you have stolen and brought here,
"Know Ravan, his servant am I,

चौपाई २२

जानउँ मैं तुम्हारि प्रभुताई । सहसबाहु सन परी लराई ॥
समर बालि सन करि जसु पावा । सुनि कपि बचन बिहसि बिहरावा ॥
* खायउँ फल प्रभु लागी भूँखा । कपि सुभाव तें तोरेउँ रूखा ॥
सब कें देह परम प्रिय स्वामी । मारहिं मोहि कुमारग गामी ॥
जिन्ह मोहि मारा ते मैं मारे । तेहि पर बाँधेउँ तनयँ तुम्हारें ॥
मोहि न कछु बाँधे कइ लाजा । कीन्ह चहउँ निज प्रभु कर काजा ॥
बिनती करउँ जोरि कर रावन । सुनहु मान तजि मोर सिखावन ॥
देखहु तुम्ह निज कुलहि बिचारी । भ्रम तजि भजहु भगत भयहारी ॥
जा कें डर अति काल डेराई । जो सुर असुर चराचर खाई ॥
ता सों बयरु कबहुँ नहिं कीजै । मोरे कहें जानकी दीजै ॥

CHAUPAI 22

HANUMAN
BEFORE
RAVAN

"Well your prowess I know; at naught are you alarmed;
"You once fought a good fight with Arjun thousand-armed;

"You won fame when you fought Bali, lord Indra's son.
(Ravan laughingly passed all this off as mere fun.)

"I was hungry and therefore I ate of your fruit;
"'Tis the nature of monkeys great trees to uproot;

"That each loves his own body, this ev'ryone knows;
"Your own ill-behaved fellows fell on me with blows;

"Those who hit me, I hit (that's how temper responds);
"Yet for this by your son I am brought here in bonds!

"For me to be bound is no shameful disaster;
"I wish to do naught but the work of my master;

"So, Ravan, hands folded, of you I beseech,
"Don't be proud, but give heed to the things that I teach;

"Look into your own heart and giving up error,
"Him worship who frees his own from ev'ry terror;

"E'en death, that devours all in heaven and hell,
"Is afraid of him, knowing his terrors right well;

"If you make him your foe, you endanger your life;
"Heed my words and restore to him Janki, his wife.

दोहा २१

प्रनतपाल रघुनायक करुनासिंधु खरारि ।
गएँ सरन प्रभु राखिहैं तव अपराध बिसारि ।।

DOHA 21

"He, the humble man's friend, gem of Raghu's line, foe
"Of all demons, the ocean of kindness,
"Will, if you sincerely turn to him for mercy,
"Forgive you your rash, sinful blindness.

चौपाई २३

राम चरन पंकज उर धरहू । लंका अचल राजु तुम करहू ।।
रिषि पुलस्ति जसु बिमल मयंका । तेहि ससि महुँ जनि होहु कलंका ।।
राम नाम बिनु गिरा न सोहा । देखु बिचारि त्यागि मद मोहा ।।
बसन हीन नहिं सोह सुरारी । सब भूषन भूषित बर नारी ।।
राम बिमुख संपति प्रभुताई । जाइ रही पाई बिनु पाई ।।
सजल मूल जिन्ह सरितन्ह नाहीं । बरषि गएँ पुनि तबहिं सुखाहीं ।।
सुनु दसकंठ कहउँ पन रोपी । बिमुख राम त्राता नहिं कोपी ।।
संकर सहस बिष्नु अज तोही । सकहिं न राखि राम कर द्रोही ।।

रावण की सभा
में हनुमान

CHAUPAI 23

"Set your heart upon lord Rama's lotus-like feet;
"Thus on Lanka's throne hold your impregnable seat;

"In your fam'ly shines moon-like Pulastya the saint;
"Do not be in this line the one blot and foul taint;

"From you thoughtfully let pride and folly be flung;
"Without Rama's name nothing is sweet to the tongue;

"So a woman, tho' beautiful and well adorned,
"If she's naked is then deemed unlovely and scorned;

"Tho' we gain pow'r and riches, 'tis virtually lost
"If lord Rama's disfavour and wrath are its cost;

"Ev'ry river that has no perennial source,
"When the showers have ended dries up in its course.
"Listen, Ravan! There's no one can save you, I swear,
"If you're set against Rama, for no one would dare;
"Siva, Vishnu, Brahma and the thousand-head snake
"Cannot save you if Rama your foeman you make.

दोहा २२

मोहमूल बहु सूलप्रद त्यागहु तम अभिमान ।
भजहु राम रघुनायक कृपासिंधु भगवान ।।

DOHA 22

"Source of error and painful regrets is such pride;
"Give it up and, forsaking its ways,
"The divine lord, the ocean of kindness, the great
"Raghunayak devotedly praise."

चौपाई २४

HANUMAN BEFORE RAVAN

जदपि कही कपि अति हित बानी । भगति बिबेक बिरति नय सानी ।।
बोला बिहसि महा अभिमानी । मिला हमहि कपि गुर बड़ ग्यानी ।।
मृत्यु निकट आई खल तोही । लागेसि अधम सिखावन मोही ।।
उलटा होइहि कह हनुमाना । मतिभ्रम तोर प्रगट मैं जाना ।।
सुनि कपि बचन बहुत खिसियाना । बेगि न हरहु मूढ कर प्राना ।।
सुनत निसाचर मारन धाए । सचिवन्ह सहित बिभीषनु आए ।।
नाइ सीस करि बिनय बहूता । नीति बिरोध न मारिअ दूता ।।
आन दंड कछु करिअ गोसाँई । सबहीं कहा मंत्र भल भाई ।।
सुनत बिहसि बोला दसकंधर । अंग भंग करि पठइअ बंदर ।।

CHAUPAI 24

Tho' the words of the monkey were so kindly meant,
Were of loving, devout and discerning intent,
Yet the demon said mockingly, in his conceit,
"In this ape what a wise learned teacher we meet!

"Ah, you rascal! To death you have come very near,
"When such teaching you are to begin for me here."

Said the ape, "Not so! Death there will be, but your own,
"And your folly, I know, will be openly shown."

When he heard this, King Ravan an angry shout gave,
"End the life some one quickly of this silly knave!"

Obedi'ntly demons rushed forward to end him;
Vibhishan with councillors came to befriend him;

He bowed and his humble petition presented,
"To kill an envoy is by just law prevented;

"So some other punishment, master, devise."
Said the others, "This counsel is both just and wise."

Hearing this, Ravan laughingly said, "Is that so?
"Mutilate him in some way and then let him go."

दोहा २३

कपि कें ममता पूँछ पर सबहिं कहउँ समुझाइ ।
तेल बोरि पट बाँधि पुनि पावक देहु लगाइ ॥

रावण की सभा में हनुमान

DOHA 23

Then he said, "There's a fine way to do what I say!
"Of his tail ev'ry monkey is proud;
"To his tail we'll tie cloths dipp'd in oil, then set fire
"To them." So he instructed his crowd.

चौपाई २५

पूँछहीन बानर तहँ जाइहि । तब सठ निज नाथहि लइ आइहि ॥
जिन्ह कै कीन्हिसि बहुत बड़ाई । देखउँ मैं तिन्ह कै प्रभुताई ॥
बचन सुनत कपि मन मुसुकाना । भइ सहाय सारद मैं जाना ॥ §
जातुधान सुनि रावन बचना । लागे रचैं मूढ सोइ रचना ॥
रहा न नगर बसन घृत तेला । बाढ़ी पूँछ कीन्ह कपि खेला ॥
कौतुक कहँ आए पुरबासी । मारहिं चरन करहिं बहु हाँसी ॥
¤ बाजहिं ढोल देहिं सब तारी । नगर फेरि पुनि पूँछ पजारी ॥

पावक जरत देखि हनुमंता । भयउ परम लघु रूप तुरंता ।।
निबुकि चढ़ेउ कपि कनक अटारीं । भईं सभीत निसाचर नारीं ।।

CHAUPAI 25

"The poor monkey can then go back minus his tail,
"And his master bring here, as he says, without fail;

"Then the one whom he praises so highly perchance
"I may see; at his lordship may get a brief glance."

Hearing this, the ape smilingly said in his mind,
"All the help I need in Sarasvati I'll find."

Then the demons who heard what King Ravan advised,
Set to work on the plans that their folly devised;

They used up ev'ry scrap of their cloth, *ghee* and oil;
For the tail had grown long, as the ape's playful foil;

All the citizens gathered to see Ravan's trick,
And with loud jests gave Hanuman many a kick;

They clapped hands and beat drums, as they shared in this game;
Thro' the city they took him, his tail now aflame.

THE BURNING OF LANKA

Hanuman, when he saw how his tail fiercely blazed,
Made himself very small as they wond'ringly gazed;

He escaped, climbed the gold palace roof, and the wives
Of the demon-king frightened near out of their lives.

दोहा २४

हरि प्रेरित तेहि अवसर चले मरुत उनचास ।
अट्टहास करि गर्जा कपि बढ़ि लाग अकास ।।

DOHA 24

Sent by Vishnu, with full force the winds began blowing
Just then—the full seven times seven¶;
And Hanuman, laughing like thunder, his body
Enlarged till it reached up to heaven.

¶ There are 49 winds, sons of a goddess.

चौपाई २६

देह बिसाल परम हरुआई । मंदिर तें मंदिर चढ़ धाई ।।
जरइ नगर भा लोग बिहाला । झपट लपट बहु कोटि कराला ।। §
तात मातु हा सुनिअ पुकारा । एहिं अवसर को हमहि उबारा ।।
हम जो कहा यह कंपि नहिं होई । बानर रूप धरें सुर कोई ।।
¤ साधु अवज्ञा कर फल ऐसा । जरइ नगर अनाथ कर जैसा ।।
जारा नगरु निमिष एक माहीं । एक बिभीषन कर गृह नाहीं ।।
ता कर दूत अनल जेहिं सिरिजा । जरा न सो तेहि कारन गिरिजा ।।
उलटि पलटि लंका सब जारी । कूदि परा पुनि सिंधु मझारी ।।

CHAUPAI 26

Tho' his body was big, it was light and agile, ९९३ 993
So he sprang from one house to the next in fine style.
All the people, now seeing their town well alight,
Sprang this way and sprang that in confusion and fright;
"O my father! My mother!"—loud cries thus they gave,
"Is there none now who us and our city can save?

लंका-दहन

"We were right when we said this is not a mere ape,
"But a god who has come to the earth in this shape;
"That our city is burning and helpless results
"From our treating one so great and good with insults."
In an instant the city was burnt to the ground;
Only one house, Vibhishan's, untouched could be found;
It could not be burnt, for 'twas owned—be it noted—
By one who to him who gives fire was devoted.
The monkey ran here and there, burning up fast
Lanka town; then jumped into the ocean at last.

दोहा २५

पूँछ बुझाइ खोइ स्रम धरि लघु रूप बहोरि ।
जनकसुता कें आगें ठाढ़ भयउ कर जोरि ।।

DOHA 25

He extinguished his tail; then refreshed he assumed
Nat'ral body and size as before;
Then to Sita he came and with hands humbly clasped
Stood before his dear mistress once more.

चौपाई २७

मातु मोहि दीजे किछु चीन्हा । जैसें रघुनायक मोहि दीन्हा ॥
चूडामनि उतारि तब दयऊ । हरष समेत पवनसुत लयऊ ॥
कहेहु तात अस मोर प्रनामा । सब प्रकार प्रभु पूरनकामा ॥
दीन दयाल बिरिदु संभारी । हरहु नाथ मम संकट भारी ॥
तात सक्रसुत कथा सुनाएहु । बान प्रताप प्रभुहि समुझाएहु ॥
मास दिवस महुँ नाथ न आवा । तौ पुनि मोहि जिअत नहिं पावा ॥
कहु कपि केहि बिधि राखौं प्राना । तुम्हहू तात कहत अब जाना ॥
तोहि देखि सीतलि भइ छाती । पुनि मो कहुँ सोइ दिनु सोइ राती ॥

CHAUPAI 27

"Give me something my master will know as a sign,"
He said, "Such as he sent you by these hands of mine."

She took from her hair a crest-gem and gave to him;
The Son of Wind took it, great joy surging thro' him;

"Salute him thus from me," she said. "'Lord, I hail
"'You as one who in needed help never can fail;

"'Gracious, kindly one, all good and worth you sustain;
"'Quickly come and, my lord, put an end to my pain.'

"Remind him, my son, of his shaft's pow'r and glory,
"And for him recall Indra's son, Jayant's story;¶

"Say, 'If in a month, lord, you do not arrive,
"''Twill be useless, for Sita you'll not find alive.'

"But, my monkey friend, tell me what I now must do
"To keep going that long, since you're leaving me too;

¶ Book III, Chaupais 41-42.

"Seeing you brought some comfort and hope to my heart;
"Day will be dark and long as night when you depart."

दोहा २६

जनकसुतहि समुझाइ करि बहु बिधि धीरजु दीन्ह ।
चरन कमल सिरु नाइ कपि गवनु राम पहिं कीन्ह ।। §

DOHA 26

He did all that he could to encourage and help her,
His words gave her comfort and strength;
Then he rev'rently bowed at her fair lotus feet,
And to join Rama set out at length.

चौपाई २८

चलत महा धुनि गर्जेसि भारी । गर्भ स्रवहिं सुनि निसिचर नारी ।।
☼ नाघि सिंधु एहि पारहि आवा । सबद किलकिला कपिन्ह सुनावा ।।
हरषे सब बिलोकि हनुमाना । नूतन जनम कपिन्ह तब जाना ।।
मुख प्रसन्न तन तेज बिराजा । कीन्हेसि रामचंद्र कर काजा ।।
मिले सकल अति भए सुखारी । तलफत मीन पाव जिमि बारी ।।
चले हरषि रघुनायक पासा । पूँछत कहत नवल इतिहासा ।। §
तब मधुबन भीतर सब आए । अंगद संमत मधु फल खाए ।।
रखवारे जब बरजन लागे । मुष्टि प्रहार हनत सब भागे ।।

लंका-दहन

CHAUPAI 28

When leaving, he roared loud as thunder, which hearing,
The demons' wives gave undue birth, shocked and fearing;

He jumped o'er the sea again, got to this side,
Then to call monkey friends loud and joyously cried.

New joy, seeing him, began in them to waken,
As tho' for each one a new lease life had taken;

With pleasure and pride Hanuman's face now shone
Before them, since this work for his lord he had done;

As they greeted him gladly, all now radiant-faced,
They were like panting fish when in water they're placed.

They set out to lord Rama, glad now to return,
And of all that had happened as eager to learn;

Arriving in Madhuban forest, they hungered,
And—Angad consenting—to eat fruit they lingered;

The watchmen who tried to prevent them from eating
Were answered with fist-blows and got a good beating.

दोहा २७

जाइ पुकारे ते सब बन उजार जुबराज ।
सुनि सुग्रीव हरष कपि करि आए प्रभु काज ।।

DOHA 27

The watchmen ran off to Sugriv and said, "Master,
"Some rascals the forest are wasting;"
Sugriv rejoiced, "This means my monkeys the lord's work
"Have done and now homeward are hasting.

चौपाई २९

HANUMAN
RETURNS
FROM
LANKA

जौं न होति सीता सुधि पाई । मधुबन के फल सकहिं कि खाई ।।
एहि बिधि मन बिचार कर राजा । आइ गए कपि सहित समाजा ।।
आइ सबन्हि नावा पद सीसा । मिलेउ सबन्हि अति प्रेम कपीसा ।।
पूँछी कुसल कुसल पद देखी । राम कृपाँ भा काजु बिसेषी ।।
नाथ काजु कीन्हेउ हनुमाना । राखे सकल कपिन्ह के प्राना ।।
सुनि सुग्रीव बहुरि तेहि मिलेऊ । कपिन्ह सहित रघुपति पहिं चलेऊ ।।
राम कपिन्ह जब आवत देखा । किएँ काजु मन हरष बिसेषा ।।
फटिक सिला बैठे द्वौ भाई । परे सकल कपि चरनन्हि जाई ।।

CHAUPAI 29

"They've surely found Sita, or they would not stay
"Madhuban's fruit to eat with such relish today."

As these thoughts filled Sugriv's mind, before him there stood
Hanuman and his comrades, come straight from the wood;

They bowed the head to him in rev'rent subjection,
And he, their king, greeted each one with affection;

He asked, "Is all well?" They said, "Well, since we've seen
"You again, and for Rama successful have been;

"The whole thing was carried thro' by Hanuman, sir;
"To danger we monkeys faced he has the answer."

Sugriv embraced Hanuman, then with glad mind
Took the monkey band with him lord Rama to find.

The sight of them coming dispelled Rama's sadness;
Their task they had done! His heart bounded with gladness!

The two brothers sat on their rock-crystal seat;
There the monkeys came to them and fell at their feet.

दोहा २८

प्रीति सहित सब भेंटे रघुपति करुना पुंज ।
पूँछी कुसल नाथ अब कुसल देखि पद कंज ।।

DOHA 28

Raghupati, the gracious one, welcomed all lovingly,
Of each one's well-being asking;
They said, "All is well with us, lord, at your feet,
"In the warmth of your dear presence basking."

लंका से हनुमान
का प्रत्यागमन

चौपाई ३०

जामवंत कह सुनु रघुराया । जा पर नाथ करहु तुम्ह दाया ।।
ताहि सदा सुभ कुसल निरंतर । सुर नर मुनि प्रसन्न ता ऊपर ।।
सोइ बिजई बिनई गुन सागर । तासु सुजसु त्रैलोक उजागर ।।
प्रभु कीं कृपा भयउ सबु काजू । जन्म हमार सुफल भा आजू ।।
नाथ पवनसुत कीन्हि जो करनी । सहसहुँ मुख न जाइ सो बरनी ।।
पवनतनय के चरित सुहाए । जामवंत रघुपतिहि सुनाए ।।
सुनत कृपानिधि मन अति भाए । पुनि हनुमान हरषि हियँ लाए ।।
कहहु तात केहि भाँति जानकी । रहति करति रच्छा स्वप्रान की ।।

CHAUPAI 30

"Listen, Raghurai," said Jamavant, "he on whom
"Rests your lordship's compassion has no cause for gloom;

"He'll be happy and well always, free from complaints;
"Happy with him will be all the gods, men and saints;

"Tho' conq'ror, still virtuous, modest and tender
"He'll be, and all spheres will be bright with his splendour.

" 'Tis done with your help, lord, the thing that was needed;
"Our life bears good fruit since in this we've succeeded;

"But th' things that were done by the Son of Wind bold,
"Tho' a million mouths had we, could never be told."

Jamavant then to lord Raghupati retailed
Hanuman's deeds which all had so happily hailed;

With a glad heart the lord heard the story thus traced,
And with thankfulness Hanuman once more embraced;

Then he said to him, "Tell me, son, how Janki fares;
"How she guards her life and how her trials she bears."

HANUMAN
RETURNS
FROM
LANKA

दोहा २९

नाम पाहरू दिवस निसि ध्यान तुम्हार कपाट ।
लोचन निज पद जंत्रित जाहिं प्रान केहिं बाट ।।

DOHA 29

"Thoughts of you are the door," the ape said, "Your own name
"Day and night is the watchman on guard,
"Lock and chain are her eyes to her feet ever bound;
"For her life to escape would be hard.

चौपाई ३१

चलत मोहि चूडामनि दीन्ही । रघुपति हृदयँ लाइ सोइ लीन्ही ।।
नाथ जुगल लोचन भरि बारी । बचन कहे कछु जनककुमारी ।।
अनुज समेत गहेहु प्रभु चरना । दीनबंधु प्रनतारति हरना ।।
मन क्रम बचन चरन अनुरागी । केहिं अपराध नाथ हौं त्यागी ।।
अवगुन एक मोर मैं माना । बिछुरत प्रान न कीन्ह पयाना ।।
नाथ सो नयनन्हि को अपराधा । निसरत प्रान करहिं हठि बाधा ।।
बिरह अगिनि तनु तूल समीरा । स्वास जरइ छन माहिं सरीरा ।।

नयन स्रवहिं जलु निज हित लागी । जरैं न पाव देह बिरहागी ।।
सीता कै अति बिपति बिसाला । बिनहिं कहें भलि दीनदयाला ।।

CHAUPAI 31

"When I left her, she gave to me for you this crest.
(Rama took it and clasped it in love to his breast)

"Janak's daughter, my master, her eyes filled with tears,
"Poured out to me for you thus her longings and fears:

" 'With his brother, pray thus for me at the lord's feet—
" 'Friend of humble ones, helping them trials to meet,

" 'I in thought, word and deed am entirely your own;
" 'Then for what sin, my lord, have you left me alone?

" 'In one thing I offended and word of it give,
" 'That tho' severed from you I continued to live;

" ''Tis a fault that my eyes, my lord, always commit,
" 'For my soul to depart they will never permit;

" 'Separation is fire, breath like wind fans the flame,
" 'It would soon burn to nothing this cotton-like frame;

" 'But my eyes floods of water in selfishness turn
" 'On my body, which thus is not able to burn.'

"Sita's suff'ring, Compassionate One, is so great,
"It were better for me such things not to relate.

लंका से हनुमान
का प्रत्यागमन

दोहा ३०

निमिष निमिष करुनानिधि जाहिं कलप सम बीति ।
बेगि चलिअ प्रभु आनिअ भुज बल खल दल जीति ।।

DOHA 30

"Ev'ry moment like hundreds of ages must seem
"To Queen Sita, O ocean of grace;
"Quickly come, lord; the demons destroy with your might,
"And your dear one bring back to this place."

चौपाई ३२

सुनि सीता दुख प्रभु सुख अयना । भरि आए जल राजिव नयना ।।
बचन कायँ मन मम गति जाही । सपनेहुँ बूझिअ बिपति कि ताही ।।
कह हनुमंत बिपति प्रभु सोई । जब तव सुमिरन भजन न होई ।।
केतिक बात प्रभु जातुधान की । रिपुहि जीति आनिबी जानकी ।।
सुनु कपि तोहि समान उपकारी । नहिं कोउ सुर नर मुनि तनुधारी ।।
प्रति उपकार करौं का तोरा । सनमुख होइ न सकत मन मोरा ।।
सुनु सुत तोहि उरिन मैं नाहीं । देखेउँ करि बिचार मन माहीं ।।
पुनि पुनि कपिहि चितव सुरत्राता । लोचन नीर पुलक अति गाता ।।

CHAUPAI 32

Rama, home of all bliss, wept himself as he thought
Of the suff'ring to which his dear Sita was brought;
He said, "If by nature himself as an off'ring
"One brings to me, nothing should he know of suff'ring."
Said Hanuman, "Truly, my lord, a soul suffers
"When you he forgets and no praise to you offers;
"To conquer those demons is but a small thing
"To you, master; then do it, and here Sita bring."
Rama said, "Never like you was helper of mine,
"None such born, whether saintly, human, or divine!
"Can I ever such help recompense as I should?
"It confronts me; I could not forget if I would!
"Listen, friend! I can never discharge my full debt;
"But I'll think out some worthy reward even yet."
The gods' saviour gazed time and again, eyes tear-filled,
At the monkey, and gazing his body was thrilled.

HANUMAN
RETURNS
FROM
LANKA

दोहा ३१

सुनि प्रभु बचन बिलोकि मुख गात हरषि हनुमंत ।
चरन परेउ प्रेमाकुल त्राहि त्राहि भगवंत ।।

DOHA 31

Hanuman too was thrilled with joy, hearing the words
Of his master, and seeing his face;
At his feet he fell, lost in deep rapture and crying,
"Save me, even me, Lord of Grace."

चौपाई ३३

बार बार प्रभु चहइ उठावा । प्रेम मगन तेहि उठब न भावा ।।
प्रभु कर पंकज कपि कें सीसा । सुमिरि सो दसा मगन गौरीसा ।।
सावधान मन करि पुनि संकर । लागे कहन कथा अति सुंदर ।।
कपि उठाइ प्रभु हृदयँ लगावा । कर गहि परम निकट बैठावा ।।
कहु कपि रावन पालित लंका । केहि बिधि दहेहु दुर्ग अति बंका ।।
प्रभु प्रसन्न जाना हनुमाना । बोला बचन बिगत अभिमाना ।।
साखामृग कै बड़ि मनुसाई । साखा तें साखा पर जाई ।।
नाघि सिंधु हाटकपुर जारा । निसिचर गन बधि बिपिन उजारा ।।
सो सब तव प्रताप रघुराई । नाथ न कछू मोरि प्रभुताई ।।

१००१

1001

लंका से हनुमान
का प्रत्यागमन

CHAUPAI 33

To raise him again and again the lord tries,
But the monkey, enraptured, does not wish to rise.

(Seeing Rama with hands on the ape's head, exalted
Was Siva himself; in his story he halted;

Then bringing his mind to its more pleasant state,
He again his fair story began to relate.)

The lord raised up and embraced the monkey at last,
Then beside himself sate him, his hand holding fast;

He said, "Tell how in Ravan-held Lanka the fort
"Was burned down to the ground, friend, with such ease and sport."

Hanuman, knowing Rama was pleased, then replied,
Telling all he had done, but without the least pride:

" 'Tis a monkey's true nature, as ev'ry one knows,
"That he jump from one tree to the next as he goes;

"I jumped over the sea, burned the city of gold;
"In the grove many demons I slew strong and bold;

"I had in this contest your strength, so could win it,
"My lord; there was nothing of my prowess in it.

दोहा ३२

ता कहुँ प्रभु अगम नहिं जा पर तुम्ह अनुकूल ।
तव प्रभावँ बड़वानलहि जारि सकइ खलु तूल ॥

DOHA 32

"If one has your favour, there's nothing beyond him;
"To anything can he aspire;
"By your pow'r in the depths of the sea one could burn
"Like mere cotton the Demon of Fire!"

चौपाई ३४

HANUMAN RETURNS FROM LANKA

नाथ भगति अति सुखदायनी । देहु कृपा करि अनपायनी ॥
सुनि प्रभु परम सरल कपि बानी । एवमस्तु तब कहेउ भवानी ॥
उमा राम सुभाउ जेहिं जाना । ताहि भजनु तजि भाव न आना ॥
यह संबाद जासु उर आवा । रघुपति चरन भगति सोइ पावा ॥
सुनि प्रभु बचन कहहिं कपिबृंदा । जय जय जय कृपाल सुखकंदा ॥
तब रघुपति कपिपतिहि बोलावा । कहा चलैं कर करहु बनावा ॥
अब बिलंबु केहि कारन कीजै । तुरत कपिन्ह कहुँ आयसु दीजै ॥
कौतुक देखि सुमन बहु बरषी । नभ तें भवन चले सुर हरषी ॥

CHAUPAI 34

Rama smilingly answered these words of pure trust:
"Ask of me some choice boon, son; reward you I must."¶

Said the monkey, "Grant me that boon rarest but chief
"Means of joy—a heart yours in its trusting belief."

As the lord heard his monkey friend thus simply plead,
He replied simply too, "It shall be so indeed."

¶ This couplet given by Growse is not in my Hindi copies.

(Said Siva, Those, Uma, who know Rama's spirit,
Apart from true worship in nothing find merit;
The heart in which these words and stories prevail
Will attain a true faith in the lord without fail.)
All the monkey bands cried, hearing Rama's reply,
"Vict'ry to the Lord Kindly and Blessed! Jai! Jai!"
Raghupati then called up their leader, Sugriv,
And said, "Come, let us quickly get ready to leave;
"There's no need for delay now, so give your commands
"For our purpose and journey to your monkey bands."
At this glad sight the gods rained down flow'rs and with cheers
From the sky region left for their heavenly spheres.

दोहा ३३

कपिपति बेगि बोलाए आए जूथप जूथ ।
नाना बरन अतुल बल बानर भालु बरूथ ॥

लंका से हनुमान
का प्रत्यागमन

DOHA 33

When the monkey-king sent out his call, they came in,
Troops and more troops from their jungle lairs,
Of all colours and sizes and unequalled strength,
A great army of monkeys and bears.

चौपाई ३५

प्रभु पद पंकज नावहिं सीसा । गर्जहिं भालु महावल कीसा ॥
देखी राम सकल कपि सेना । चितइ कृपा करि राजिव नैना ॥
राम कृपा बल पाइ कपिंदा । भए पच्छजुत मनहुँ गिरिंदा ॥
हरषि राम तब कीन्ह पयाना । सगुन भए सुंदर सुभ नाना ॥
जासु सकल मंगलमय कीती । तासु पयान सगुन यह नीती ॥
प्रभु पयान जाना बैदेहीं । फरकि बाम अँग जनु कहि देहीं ॥
जोइ जोइ सगुन जानकिहि होई । असगुन भयउ रावनहि सोई ॥
चला कटकु को बरनैं पारा । गर्जहिं बानर भालु अपारा ॥

नख आयुध गिरि पादपधारी । चले गगन महि इच्छाचारी ॥
केहरिनाद भालु कपि करहीं । डगमगाहिं दिग्गज चिक्करहीं ॥ §

CHAUPAI 35

As they came, at the lord's lotus feet they all bowed,
Mighty bears and great monkeys all roaring aloud;

Rama seeing this monkey host, with its allies,
Looked upon them and won them with bright kindly eyes;

Monkey chiefs found that Rama's grace new power brings,
And were happy as mountains would be finding wings.

Then Rama set out on the march happy-hearted;
१००४ Good omens were many and sure as he started;

That good omens marked his way is not surprising,
1004 In whom ev'ry blessing and boon has its rising.

Vaidehi knew Rama was leaving to save her;
A throb in her left side this happy news gave her;

HANUMAN RETURNS FROM LANKA

But ev'ry good sign Sita met with, that same
With an ill-omened meaning to King Ravan came.

That force on the move was unspeakable wonder;
The bears and the monkeys were roaring like thunder;

Their weapons were mountains and trees and their claws;
They by air or land went as they wished without pause;

Hearing cries that more threat'ning than lion's roars seemed,
The earth's elephant guardians trembled and screamed.

छन्द २

चिक्करहिं दिग्गज डोल महि गिरि लोल सागर खरभरे ।
मन हरष दिनकर सोम सुर मुनि नाग किन्नर दुख टरे ॥
कटकटहिं मर्कट बिकट भट बहु कोटि कोटिन्ह धावहीं ।
जय राम प्रबल प्रताप कोसलनाथ गुन गन गावहीं ॥
सहि सक न भार उदार अहिपति बार बारहिं मोहई ।
गह दसन पुनि पुनि कमठ पृष्ठ कठोर सो किमि सोहई ॥

रघुबीर रुचिर प्रयान प्रस्थिति जानि परम सुहावनी ।
जनु कमठ खर्पर सर्पराज सो लिखत अबिचल पावनी ॥

CHHAND 2

With its guards and supporters, The earth in all quarters,
The hills and the troubled seas shifted;
Since pain would go soon, They knew well, sun and moon,
Demons, saints and gods glad hearts uplifted;

Monkey warriors bold, In their numbers untold,
Gnashed their fierce teeth, as onward they rushed;
Rama's praises they sang; Cries of victory rang—
"By the lord's pow'r all foes shall be crushed."

१००५ 1005

The great serpent was shaken, And felt himself weaken,
Could not seem earth's burden to bear;
So he dug his great teeth, In the firmness beneath
Of the tortoise-shell, finding help there;

'Twas as tho' the great snake, Was thus trying to make
On the firm indestructible plate
Of the tortoise's shell, An account we might tell
Of this journey and its happy fate.

लंका से हनुमान
का प्रत्यागमन

दोहा ३४

¤ एहि बिधि जाइ कृपानिधि उतरे सागर तीर ।
जहँ तहँ लागे खान फल भालु बिपुल कपि बीर ॥

DOHA 34

In this manner the lord ever-gracious arrived
With his followers at the sea-shore;
Here and there the great monkey braves and the bear giants
Began to eat ripe fruits once more.

चौपाई ३६

उहाँ निसाचर रहहिं ससंका । जब तें जारि गयउ कपि लंका ॥
निज निज गृहँ सब करहिं बिचारा । नहिं निसिचर कुल केर उबारा ॥
जासु दूत बल बरनि न जाई । तेहि आएँ पुर कवन भलाई ॥

दूतिन्ह सन सुनि पुरजन बानी । मंदोदरी अधिक अकुलानी ।।
रहसि जोरि कर पति पग लागी । बोली बचन नीति रस पागी ।।
कंत करष हरि सन परिहरहू । मोर कहा अति हित हियँ धरहू ।।
समुझत जासु दूत कइ करनी । स्रवहिं गर्भ रजनीचर घरनीं ।।
तासु नारि निज सचिव बोलाई । पठवहु कंत जो चहहु भलाई ।।
तव कुल कमल बिपिन दुखदाई । सीता सीत निसा सम आई ।।
सुनहु नाथ सीता बिनु दीन्हें । हित न तुम्हार संभु अज कीन्हें ।।

१००६

1006

CHAUPAI 36

On the other side demons, wherever they turned,
Were in terror since Hanuman their city burned;

They stayed indoors thinking, as fearful they shivered,
"By none can the demon clan now be delivered;

"The envoy was strong, with him we could not cope;
"When the master himself comes, there's no room for hope."

When Mandodari heard how the town was disturbed,
She herself, with her servants, was greatly perturbed;

VIBHISHAN COUNSELS RAVAN

She alone went to Ravan and clasping his feet,
Tried to give him advice that was sound and discreet:

"Heed the words, husband mine, of your dutiful wife,
"Meant for good; with the Lord give up all thought of strife;

"The demon wives gave birth to babes prematurely;
"His envoy's deeds shocked them, they can't live securely;

"So send his wife back by your own minister,
"If you'd do good and save us from things sinister;

"Lest your fam'ly, like lotus beds, learns to its cost
"Sita's come like a winter's night bringing sharp frost;

"Husband, hear me! If Sita is not at once freed,
"The supreme goods cannot give you help as you need.

दोहा ३५

राम बान अहि गन सरिस निकर निसाचर भेक ।
जब लगि ग्रसत न तब लगि जतनु करहु तजि टेक ।।

DOHA 35

"Rama's arrows are like mighty serpents, and to them
"We demons are mere frogs and toads;
"So before serpents seize us, give up this resistance,
"And seek good by all open roads."

चौपाई ३७

स्रवन सुनी सठ ता करि बानी । बिहसा जगत बिदित अभिमानी ।।
सभय सुभाउ नारि कर साँचा । मंगल महुँ भय मन अति काँचा ।।
जौं आवइ मर्कट कटकाई । जिअहिं बिचारे निसिचर खाई ।।
कंपहिं लोकप जाकीं त्रासा । तासु नारि सभीत बड़ि हासा ।।
अस कहि बिहसि ताहि उर लाई । चलेउ सभाँ ममता अधिकाई ।।
मंदोदरी हृदयँ कर चिंता । भयउ कंत पर बिधि बिपरीता ।।
बैठेउ सभाँ खबरि असि पाई । सिंधु पार सेना सब आई ।।
बूझेसि सचिव उचित मत कहहू । ते सब हँसे मष्ट करि रहहू ।।
जितेहु सुरासुर तव स्रम नाहीं । नर बानर केहि लेखे माहीं ।।

१००७

1007

CHAUPAI 37

रावण को
विभीषण की
सलाह

As he heard his wife's words, the mad king loudly laughed;
As the world knows, in pride he was puffed up and daft:

"Timid are women all, for no reason or rhyme;
"They uneasily fret in the happiest time;

"If the monkey host comes, we'll all handsomely sup,
"For my poor hungry demons will soon eat them up;

" 'Tis a jest that the monarch's wife trembles and quakes
"Who of all great world-rulers his trembling serfs makes."

With a laugh he embraced her, to rally her tried,
And then off to his council went swollen with pride.

Mandodari said in her heart as she pondered,
"Now heav'n from my husband in anger is sundered."

While sitting in council came news: "The great host
"Of lord Rama has gathered and reached the sea coast."

Ravan asked his advisors their counsel and will;
They said, laughing, "There's nothing to do but keep still;

"Gods and demons with ease you were able to rout;
"What are monkeys and men to you? Why be put out?"

दोहा ३६

सचिव बैद गुर तीनि जौं प्रिय बोलहिं भय आस ।
राज धर्म तन तीनि कर होइ बेगिहीं नास ।।

DOHA 36

(When a councillor, doctor, or teacher speak fair
For reward, or from fear and relief,
Then these three things—the kingdom, the body and righteousness
Surely will soon come to grief.)

चौपाई ३८

सोइ रावन कहुँ बनी सहाई । अस्तुति करहिं सुनाइ सुनाई ।।
अवसर जानि बिभीषनु आवा । भ्राता चरन सीसु तेहिं नावा ।।
पुनि सिरु नाइ बैठ निज आसन । बोला बचन पाइ अनुसासन ।।
जौ कृपाल पूँछिहु मोहि बाता । मति अनुरूप कहउँ हित ताता ।।
जो आपन चाहै कल्याना । सुजसु सुमति सुभ गति सुख नाना ।।
सो परनारि लिलार गोसाईं । तजउ चउथि के चंद कि नाईं ।।
चौदह भुवन एक पति होई । भूतद्रोह तिष्ठइ नहिं सोई ।।
गुन सागर नागर नर जोऊ । अलप लोभ भल कहइ न कोऊ ।।

VIBHISHAN
COUNSELS
RAVAN

CHAUPAI 38

Such then was the help Ravan got in this matter;
His council before him could do naught but flatter.

Vibhishan came in, thinking now the time fitting,
And bowed to his brother before him there sitting;

He bowed again, took his own seat, and then seeking
King Ravan's permission, he thus began speaking:

"Since you, in your kindness, would know what I think,
"I will speak plainly, sir, from the truth will not shrink;

"If you truly desire good that never can cloy,
"Worthy fame, success, wisdom and unending joy,

"From desire of another's wife turn; it is worse
"Than the dreaded fourth day of the moon in its curse.

"Tho' a king become ruler of ev'ry great world,
"If foundations he flouts, from his throne he'll be hurled;

"None will call a man good, if the least greed he shows,
"Tho' in all skills and knowledge and virtues he grows.

दोहा ३७

काम क्रोध मद लोभ सब नाथ नरक के पंथ ।
सब परिहरि रघुबीरहि भजहु भजहिं जेहि संत ।।

DOHA 37

"Passion, anger, pride, covetousness, my good lord,
"Are all known as paths leading to hell;
"Give up these things and worship at Raghubir's feet,
"Then the scriptures say all will be well.

रावण को
विभीषण की
सलाह

चौपाई ३९

तात राम नहिं नर भूपाला । भुवनेस्वर कालहु कर काला ।।
ब्रह्म अनामय अज भगवंता । ब्यापक अजित अनादि अनंता ।।
गो द्विज धेनु देव हितकारी । कृपासिंधु मानुष तनुधारी ।।
जन रंजन भंजन खल ब्राता । बेद धर्म रच्छक सुनु भ्राता ।।
ताहि बयरु तजि नाइअ माथा । प्रनतारति भंजन रघुनाथा ।।
देहु नाथ प्रभु कहुँ बैदेही । भजहु राम बिनु हेतु सनेही ।।
सरन गएँ प्रभु ताहु न त्यागा । बिस्व द्रोह कृत अघ जेहि लागा ।।
जासु नाम त्रय ताप नसावन । सोइ प्रभु प्रगट समुझु जियँ रावन ।।

CHAUPAI 39

"Brother! Rama's no mere human ruler of earth,
"But the God of all worlds, lord of death and of birth;

"Undying, unborn, Supreme, all things befriending,
"In all, over all, unbeginning, unending;

"T'ward all good the twice-born, cows, gods and earth bearing;
"The ocean of kindness, a human form wearing;

"The joy of the good, foe of evil behaviour;
"Of righteousness, scripture and gods the true saviour.

"Be no more his foeman, but bow and adore him;
"The ills of his trusting ones all flee before him.

"Give Sita back to him, nor rouse him unduly;
"The lord Rama worship, who loves all men truly;

"He never forsakes one who seeks his protection,
"E'en tho' it might seem a world-rending defection;

"Know, Ravan, this lord revealed to us is giver
"Of all good; his name from all ills can deliver.

दोहा ३८

बार बार पद लागउँ बिनय करउँ दससीस ।
परिहरि मान मोह मद भजहु कोसलाधीस ।। §
मुनि पुलस्ति निज सिष्य सन कहि पठई यह बात ।
तुरत सो मैं प्रभु सन कही पाइ सुअवसरु तात ।।

VIBHISHAN COUNSELS RAVAN

DOHA 38

"O ten-headed ruler, once more I beseech you,
"Again at your feet humbly bowing;
"Give Kosala's king your true worship, all folly,
"All passion and pride disavowing.

"The saintly Pulastya this very same word
"By a faithful disciple sent to me;
"Now deeming the time fitting, I have thus spoken
"That you might receive his words thro' me.

चौपाई ४०

माल्यवंत अति सचिव सयाना । तासु बचन सुनि अति सुख माना ।।
तात अनुज तव नीति बिभूषन । सो उर धरहु जो कहत बिभीषन ।।
रिपु उतकरष कहत सठ दोऊ । दूरि न करहु इहाँ हइ कोऊ ।।
माल्यवंत गृह गयउ बहोरी । कहइ बिभीषनु पुनि कर जोरी ।।

☆ सुमति कुमति सब कें उर रहहीं । नाथ पुरान निगम अस कहहीं ॥
जहाँ सुमति तहँ संपति नाना । जहाँ कुमति तहँ बिपति निदाना ॥
तव उर कुमति बसी बिपरीता । हित अनहित मानहु रिपु प्रीता ॥
कालराति निसिचर कुल केरी । तेहि सीता पर प्रीति घनेरी ॥

CHAUPAI 40

Now Malyavant, Ravan's most expert advisor,
These words hearing, thought nothing happier or wiser;
"Your brother," he said, "is a gem of true learning;
"My lord, his words heed then, your heart to them turning."
"Away, rascals," Ravan said, wrathful eyes rolling,
"Will none chase them from me! My foe they're extolling!"
Then Malyavant left him and home again went;
But Vibhishan said humbly, on one purpose bent,
"Scriptures new and old tell us—a truth firmly fixed—
"Good and evil, my lord, are in ev'ry heart mixed;
"When the good mind prevails, then true riches are found;
"But when evil prevails, then for trouble we're bound;
"In your heart evil dwells and the good must oppose;
"Thus you think foes are friendly, and true friends are foes;
"So for Sita you're deeply, unlawfully fond,
"Death-like foe to us demons all others beyond.

रावण को
विभीषण की
सलाह

दोहा ३९

तात चरन गहि माँगउँ राखहु मोर दुलार ।
सीता देहु राम कहुँ अहित न होइ तुम्हार ॥

DOHA 39

"O my brother, my lord, your feet clasping, I ask
"That you heed what I say in true love;
"Send back Sita to Rama, true welfare will be
"Yours then all other blessings above."

चौपाई ४१

बुध पुरान स्रुति संमत बानी । कही बिभीषन नीति बखानी ।।
सुनत दसानन उठा रिसाई । खल तोहि निकट मृत्यु अब आई ।।
जिअसि सदा सठ मोर जिआवा । रिपु कर पच्छ मूढ़ तोहि भावा ।।
कहसि न खल अस को जग माहीं । भुज बल जाहि जिता मैं नाहीं ।।
मम पुर बसि तपसिन्ह पर प्रीती । सठ मिलु जाइ तिन्हहि कहु नीती ।।
अस कहि कीन्हेसि चरन प्रहारा । अनुज गहे पद बारहिं बारा ।।
उमा संत कइ इहइ बड़ाई । मंद करत जो करइ भलाई ।।
तुम्ह पितु सरिस भलेहिं मोहि मारा । रामु भजें हित नाथ तुम्हारा ।।
सचिव संग लै नभ पथ गयऊ । सबहि सुनाइ कहत अस भयऊ ।।

CHAUPAI 41

VIBHISHAN
COUNSELS
RAVAN

This counsel that Vibhishan gave him accorded
With great truths by scripture and wise men recorded;
But, hearing it, Ravan enraged rose and said,
"Death, you rascal, is hov'ring just over your head!
"From birth you have always been fed at my table,
"Yet join my foes gladly as soon as you're able!
"Say, wretch! Is there any throughout all creation
"Whom my strong arm has not brought down from his station?
"You dwell in my town, but consort with a hermit;
"Fool! Go and teach him what is truth, as you term it!"
This saying, a kick to Vibhishan he gave;
But his brother still patiently to his feet clave.
(In this, Uma, we see a saint's greatness—that should
Any do evil to him, he answers with good.)
Said Vibhishan, "As father—good!—me you may kill;
"But to find good serve Rama, I say to you still."
With his comrades he left by the path of the sky,
And in going told what he was doing, and why:

दोहा ४०

रामु सत्यसंकल्प प्रभु सभा कालबस तोरि ।
मैं रघुबीर सरन अब जाउँ देहु जनि खोरि ।।

DOHA 40

"What lord Rama determines, my lord, comes to pass;
"Fateful death now your council approaches;
"I'm going to Rama for succour at once;
"None can heap on me now vile reproaches."

चौपाई ४२

विभीषण की शरणागति

अस कहि चला बिभीषनु जबहीं । आयूहीन भए सब तबहीं ।।
साधु अवज्ञा तुरत भवानी । कर कल्यान अखिल कै हानी ।।
रावन जबहिं बिभीषन त्यागा । भयउ बिभव बिनु तबहिं अभागा ।।
चलेउ हरषि रघुनायक पाहीं । करत मनोरथ बहु मन माहीं ।।
देखिहउँ जाइ चरन जलजाता । अरुन मृदुल सेवक सुखदाता ।।
जे पद परसि तरी रिषिनारी । दंडक कानन पावनकारी ।।
जे पद जनकसुताँ उर लाए । कपट कुरंग संग धर धाए ।।
हर उर सर सरोज पद जेईं । अहोभाग्य मैं देखिहउँ तेईं ।।

CHAUPAI 42

As Vibhishan went off, his mind having revealed,
From that moment the fate of the demons was sealed.

(Those, Bhavani, who treat saintly men with contempt,
Bring to ruin whatever for good they attempt.)

Since King Ravan drove Vibhishan from him in shame,
He was dogg'd by misfortune and robb'd of his fame.

But Vibhishan sought Rama, by eagerness fired,
Cherishing in his heart many things long desired:

"I shall now see those lotus feet, red as the dawn,
"Tender, blessed, for all those to his service drawn;

"At whose touch the saint's wife found life till then denied,
"And the Dandaka forest was well sanctified;

“Which the daughter of Janak caressed and embraced,
“And which after the false deer so eagerly raced;

“That as lotuses in Siva’s lake-like heart live—
“I shall see them! To me also blessing they’ll give.

दोहा ४१

जिन्ह पायन्ह के पादुकन्हि भरतु रहे मन लाइ ।
ते पद आजु बिलोकिहउँ इन्ह नयनन्हि अब जाइ ॥

DOHA 41

“Feet belov’d from which sandals were taken by Bharat,
“And placed in his heart as their shrine;
“I am going today those adored feet to find,
“And shall see them with these eyes of mine.”

चौपाई ४३

VIBHISHAN RECEIVED AND BLEST BY RAMA

एहि बिधि करत सप्रेम बिचारा । आयउ सपदि सिंधु एहिं पारा ॥
कपिन्ह बिभीषनु आवत देखा । जाना कोउ रिपु दूत बिसेषा ॥
ताहि राखि कपीस पहिं आए । समाचार सब ताहि सुनाए ॥
कह सुग्रीव सुनहु रघुराई । आवा मिलन दसानन भाई ॥
कह प्रभु सखा बूझिऐ काहा । कहइ कपीस सुनहु नरनाहा ॥
जानि न जाइ निसाचर माया । कामरूप केहि कारन आया ॥
भेद हमार लेन सठ आवा । राखिअ बाँधि मोहि अस भावा ॥
सखा नीति तुम्ह नीकि बिचारी । मम पन सरनागत भयहारी ॥
सुनि प्रभु बचन हरष हनुमाना । सरनागत बच्छल भगवाना ॥

CHAUPAI 43

These things lovingly pond’ring, his spirit revived,
And he soon at the opposite sea-shore arrived;

But the monkeys said, seeing him come, “We suppose
“He has come as a special envoy from our foes.”

So they stopp’d him; their captive to Sugriv they brought,
Told the news of their capture and asked what he thought;

Sugriv, coming to Rama, said, "Here we have, sire,
"Ravan's brother; to meet with you is his desire."

Rama said to him, "Friend, tell me what you advise;"
He replied, "My lord, hear me! We need to be wise;

"Demons' tricks we don't know, they may well give us pause;
"For some purpose he's come, but who knows what's the cause?

"I imagine the rascal has come here to spy;
"We should keep him here bound up securely, say I."

Rama said, "Sound advice, friend, to me have you giv'n;
"But I'm bound to befriend all to me for aid driv'n."

Hanuman rejoiced, hearing his lord such words speak:
"Blessed lord, dear are all those who aid from you seek!"

दोहा ४२

सरनागत कहुँ जे तजहिं निज अनहित अनुमानि ।
ते नर पावँर पापमय तिन्हहि बिलोकत हानि ॥

DOHA 42

विभीषण की
शरणागति

Rama said, "Those who give up a refugee, thinking
"That shelt'ring him may bring them harm,
"Are despicable sinners; the very sight of them
"Itself is a cause for alarm.

चौपाई ४४

कोटि बिप्र बध लागहिं जाहू । आएँ सरन तजउँ नहिं ताहू ॥
सनमुख होइ जीव मोहि जबहीं । जन्म कोटि अघ नासहिं तबहीं ॥
पापवंत कर सहज सुभाऊ । भजनु मोर तेहि भाव न काऊ ॥
जौं पै दुष्टहृदय सोइ होई । मोरें सनमुख आव कि सोई ॥
निर्मल मन जन सो मोहि पावा । मोहि कपट छल छिद्र न भावा ॥
भेद लेन पठवा दससीसा । तबहुँ न कछु भय हानि कपीसा ॥
जग महुँ सखा निसाचर जेते । लछिमनु हनइ निमिष महुँ तेते ॥
जौं सभीत आवा सरनाईं । रखिहउँ ताहि प्रान की नाईं ॥

CHAUPAI 44

"Slaughter of many Brahmans might be his offence,
"But if one seeks protection, I can't drive him hence;

"Right away, when before me a trusting soul stands,
"I destroy sins of countless births, with their demands;

"Downright wicked men by this one sign we may know,
"No desire for my worship and praise do they show;

"If a soul should to such sinful folly succumb,
"He will never before me in willingness come;

"To bring one to me a pure heart is the warrant;
"Deception and falsehood to me are abhorrent.

१०१६ "But even tho' Ravan has sent him for spying,
"No harm need we fear; in his hands we're not lying;

1016 "All demons there are in the world—the whole lot
"In an instant can Lakshman kill here on the spot;

"But perhaps he seeks shelter because of some fear;
"As my own soul I'll guard him then, keeping him near.

VIBHISHAN
RECEIVED
AND BLEST
BY RAMA

दोहा ४३

उभय भाँति तेहि आनहु हँसि कह कृपानिकेत ।
जय कृपाल कहि कपि चले अंगद हनू समेत ।।

DOHA 43

"So whatever his purpose, bring him here to me,"
Said the kind, gracious lord with a smile;
Angad, Hanuman and all the monkeys went off
Shouting praises to him all the while.

चौपाई ४५

सादर तेहि आगें करि बानर । चले जहाँ रघुपति करुनाकर ।।
दूरिहि ते देखे द्वौ भ्राता । नयनानंद दान के दाता ।।
बहुरि राम छबिधाम बिलोकी । रहेउ ठटुकि एकटक पल रोकी ।।
भुज प्रलंब कंजारुन लोचन । स्यामल गात प्रनत भय मोचन ।।

सिंघ कंध आयत उर सोहा । आनन अमित मदन मन मोहा ।।
नयन नीर पुलकित अति गाता । मन धरि धीर कही मृदु बाता ।।
नाथ दसानन कर मैं भ्राता । निसिचर बंस जनम सुरत्राता ।।
सहज पापप्रिय तामस देहा । जथा उलूकहि तम पर नेहा ।।

CHAUPAI 45

Now they (eager to make up all former defect)
Led Vibhishan to Rama with highest respect.
Then the brothers, who givers of true blessings are
And a joy to all eyes—them he saw from afar;
Coming nearer, on lord Rama's beauty he gazed,
Stood stock-still where he was, for a moment seemed dazed;
There he saw those eyes lotus-red, saw those long arms,
And that dark frame that frees his own from all alarms,
He saw that broad chest and those lion-like shoulders,
That face beyond all in its charm for beholders;
His body was trembling, tears from his eyes poured;
But he rallied himself, and said humbly, "My lord,
"I am brother of demon-king Ravan, ten-headed,
"And born of the demons by gods and men dreaded;
"To those born of darkness dear are all things foul,
"As the darkness of night-time is dear to the owl.

विभीषण की
शरणागति

दोहा ४४

स्रवन सुजसु सुनि आयउँ प्रभु भंजन भव भीर ।
त्राहि त्राहि आरति हरन सरन सुखद रघुबीर ।।

DOHA 44

"I have heard of your glory—the One who dispels
"All his suppliants' sorrow and fear,
"Giving joy in its place; so I've come and am pleading,
"Save me, even me, Raghubir!"

चौपाई ४६

अस कहि करत दंडवत देखा । तुरत उठे प्रभु हरष बिसेषा ।।
दीन बचन सुनि प्रभु मन भावा । भुज बिसाल गहि हृदयँ लगावा ।।
अनुज सहित मिलि ढिग बैठारी । बोले बचन भगत भयहारी ।।
कहु लंकेस सहित परिवारा । कुसल कुठाहर बास तुम्हारा ।।
खल मंडलीं बसहु दिनु राती । सखा धरम निबहइ केहि भाँती ।।
मैं जानउँ तुम्हारि सब रीती । अति नय निपुन न भाव अनीती ।।
बरु भल बास नरक कर ताता । दुष्ट संग जनि देइ बिधाता ।।
अब पद देखि कुसल रघुराया । जौं तुम्ह कीन्हि जानि जन दाया ।।

CHAUPAI 46

VIBHISHAN RECEIVED AND BLEST BY RAMA

As these words he uttered, he bowed lowly to him;
But Rama rose quickly, great joy surging thro' him;
Those humble words pleased Rama; now as he faced him,
He put his strong arms round this friend and embraced him.
With Lakshman he seated Vibhishan then near him,
And spoke words to scatter his fears and to cheer him:
"Can all, Lanka's prince, with your fam'ly be well,
"When you live in a place that is one living hell?
"Day and night, friend I know, you with evil ones live;
"There how can you its due place to true worship give?
"I know all about your devout ways and spirit;
"All evil you hate, but you're keen in all merit."
Vibhishan said, "God will not put me, I trust,
"With such rascals; 'twere better in hell to be thrust;
"But now, lord Raghuraya, since your feet I see,
"And you own me as friend, all is thriving with me.

दोहा ४५

तब लगि कुसल न जीव कहुँ सपनेहुँ मन बिस्राम ।
जब लगि भजत न राम कहुँ सोक धाम तजि काम ।।

DOHA 45

“Not a soul can find happiness, no heart find rest
“Anywhere—No! Not even dream fashion,
“Till worshipping at Rama’s feet, it forsakes
“That one source of all grief, selfish passion.

चौपाई ४७

तब लगि हृदयँ बसत खल नाना । लोभ मोह मच्छर मद माना ।।
जब लगि उर न बसत रघुनाथा । धरें चाप सायक कटि भाथा ।।
ममता तरुन तमी अँधियारी । राग द्वेष उलूक सुखकारी ।।
तब लगि बसति जीव मन माहीं । जब लगि प्रभु प्रताप रबि नाहीं ।।
अब मैं कुसल मिटे भय भारे । देखि राम पद कमल तुम्हारे ।। १०१९
तुम्ह कृपाल जा पर अनुकूला । ताहि न ब्याप त्रिबिध भव सूला ।।
मैं निसिचर अति अधम सुभाऊ । सुभ आचरनु कीन्ह नहिं काऊ ।। 1019
जासु रूप मुनि ध्यान न आवा । तेहिं प्रभु हरषि हृदयँ मोहि लावा ।।

CHAUPAI 47

विभीषण की
शरणागति

“Until, bow and shaft bearing, his quiver bound fast,
“In the heart Raghunath rightful place find at last,

“In that heart till then all kinds of evil abide,
“Envy, greediness, foolishness, passion and pride.

“Like the first moon-less nights is conceit’s gloomy murk,
“In which envy and lust like great owls love to lurk;

“They will keep their sure place in the soul till the hour
“When, like morning’s bright sun, Lord, you rise in your pow’r.

“I’ve seen now your lotus-feet; nothing else mattered;
“I am well indeed; all my fears have been scattered;

“Whomever in kindness you look upon, such
“A one none of this world’s greatest torments can touch;

“I’m a demon, by nature corrupt and undone;
“I have never a worthy thing practised, not one;

“Yet he whose form the saints in deep thought cannot trace,
“Here has welcomed e’en me in his happy embrace.

दोहा ४६

अहोभाग्य मम अमित अति राम कृपा सुख पुंज ।
देखेउँ नयन बिरंचि सिव सेब्य जुगल पद कंज ।।

DOHA 46

"By the kindness of Rama, the treas'ry of bliss,
"Without limit my blessing has been;
"For the one whose feet Brahma and Siva both worship
"At last with my own eyes I've seen."

चौपाई ४८

VIBHISHAN
RECEIVED
AND BLEST
BY RAMA

सुनहु सखा निज कहउँ सुभाऊ । जान भुसुंडि संभु गिरिजाऊ ।।
जौं नर होइ चराचर द्रोही । आवै सभय सरन तकि मोही ।।
तजि मद मोह कपट छल नाना । करउँ सद्य तेहि साधु समाना ।।
जननी जनक बंधु सुत दारा । तनु धनु भवन सुहृद परिवारा ।।
सब कै ममता ताग बटोरी । मम पद मनहि बाँध बरि डोरी ।।
समदरसी इच्छा कछु नाहीं । हरष सोक भय नहिं मन माहीं ।।
अस सज्जन मम उर बस कैसें । लोभी हृदयँ बसइ धनु जैसें ।।
तुम्ह सारिखे संत प्रिय मोरें । धरउँ देह नहिं आन निहोरें ।। §

CHAUPAI 48

"Listen friend," Rama said, "of my nature I'll tell,
"Things which all divine and saintly ones know full well;

"Even tho' he's the hated foe of all creation,
"If one in fear come to me seeking salvation,

"And freedom from lust, pride and falsehood's foul taint,
"I will instantly make him as pure as a saint.

"All personal ties are weak threads which I gather—
"His wife, children, brothers, his mother and father,

"His fam'ly and friends, body, riches and home,
"All a thick rope to bind him to me then become.

"Since he has no wants, all things the same response find
"In him; fear, joy, or sorrow ne'er trouble his mind;

"The place of such saints in my heart is as riches,
"For which till it has them the greedy heart itches;

"All saints like you I to my heart in love take;
"I am here in this body for naught but their sake.

दोहा ४७

सगुन उपासक परहित निरत नीति दृढ नेम ।
ते नर प्रान समान मम जिन्ह कें द्विज पद प्रेम ।।

DOHA 47

"Dear to me as my own soul are all those devoted
"And firm in true righteousness' law,
"Who their greatest good find worshipping the incarnate,
"And hold Brahmans in loving awe.

चौपाई ४९

¤ सुनु लंकेस सकल गुन तोरें । ता तें तुम्ह अतिसय प्रिय मोरें ।।
राम बचन सुनि बानर जूथा । सकल कहहिं जय कृपा बरूथा ।।
सुनत बिभीषनु प्रभु कै बानी । नहिं अघात स्रवनामृत जानी ।।
पद अंबुज गहि बारहिं बारा । हृदयँ समात न प्रेमु अपारा ।।
सुनहु देव सचराचर स्वामी । प्रनतपाल उर अंतरजामी ।।
उर कछु प्रथम बासना रही । प्रभु पद प्रीति सरित सो बही ।।
अब कृपाल निज भगति पावनी । देहु सदा सिव मन भावनी ।।
एवमस्तु कहि प्रभु रनधीरा । माँगा तुरत सिंधु कर नीरा ।।
जदपि सखा तव इच्छा नाहीं । मोर दरसु अमोघ जग माहीं ।।
अस कहि राम तिलक तेहि सारा । सुमन बृष्टि नभ भई अपारा ।।

विभीषण की
शरणागति

CHAUPAI 49

"Prince of Lanka, I know all these virtues are yours,
"That is why you now share in my love's richest stores."

Hearing these words of Rama, the monkey host raised
Their glad voices, "The Kindly Lord ever be praised."

Prince Vibhishan drank in the things Rama thus voiced,
Nectar-like; craving more as in them he rejoiced;

As those lotus-feet to himself often he strained,
In his heart all his love could not well be contained:

"My master, lord of all things still and ongoing,
"The friend of the faithful, their inmost heart knowing,

"The hope I once cherished at heart has now vanished,¶
"By stream-like love for your dear feet it is banished;

"Grant me too the thing which gives Siva unending
"Delight—love for you, with pure faithfulness blending."

The lord strong and valiant said, "So shall it be."
Then he asked that some water be brought from the sea.

"Altho' you say, friend, you no longer desire it,
१०२२ "Rich fruit comes from seeing me; life's laws require it."

1022 Then Rama the sign of true kingship traced on him,
As heaven in showers its blooms rained upon him.

VIBHISHAN
RECEIVED
AND BLEST
BY RAMA

दोहा ४८

रावन क्रोध अनल निज स्वास समीर प्रचंड ।
जरत बिभीषनु राखेउ दीन्हेउ राजु अखंड ॥
जो संपति सिव रावनहि दीन्हि दिएँ दस माथ ।
सोइ संपदा बिभीषनहि सकुचि दीन्हि रघुनाथ ॥

DOHA 48

'Gainst Vibhishan flamed Ravan's wrath, hot with curses;
But Rama was able to save him;
Then with other blessings, a kingdom unconq'rable
And undivided he gave him.

The riches which Siva on Ravan bestowed,
As his own right a tenth portion cutting,
Those riches now Rama to Vibhishan gave,
In him as ruler confidence putting.

¶ An Indian commentator says this was the hope of ruling Lanka.

चौपाई ५०

अस प्रभु छाड़ि भजहिं जे आना । ते नर पसु बिनु पूँछ बिषाना ।।
निज जन जानि ताहि अपनावा । प्रभु सुभाव कपि कुल मन भावा ।।
पुनि सर्बज्ञ सर्ब उरबासी । सर्बरूप सब रहित उदासी ।।
बोले बचन नीति प्रतिपालक । कारन मनुज दनुज कुल घालक ।।
सुनु कपीस लंकापति बीरा । केहि बिधि तरिअ जलधि गंभीरा ।।
संकुल मकर उरग झष जाती । अति अगाध दुस्तर सब भाँती ।।
कह लंकेस सुनहु रघुनायक । कोटि सिंधु सोषक तव सायक ।। §
जद्यपि तदपि नीति असि गाई । बिनय करिअ सागर सन जाई ।।

CHAUPAI 50

One who worships another, and lord Rama scorns,
Is just like a poor bullock without tail and horns.
By the lord as his own thus Vibhishan was claimed;
All the monkeys this spirit in Rama acclaimed.
Then the All-knowing, found in all forms and all hearts,
Himself void of all feeling, all form and all parts,
The destroyer of demons to save gods and men,
Who all truth and all righteousness guards, said again,
"Tell me now Sugriv, Vibhishan and mighty braves,
"How can we get across this deep sea and its waves?
"It can only be crossed with great labour and trials;
"It is full of great monsters—snakes, fish, crocodiles."
"I know well, Raghunayak," Vibhishan replied,
"With one shaft you could dry up all seas if you tried;
"But far better and wise it will be if for aid
"To the god of the ocean petition be made.

विभीषण की
शरणागति

दोहा ४९

प्रभु तुम्हार कुलगुर जलधि कहिहि उपाय बिचारि ।
बिनु प्रयास सागर तरिहि सकल भालु कपि धारि ।।

DOHA 49

“And since he is a teacher and priest of your line,
“If we ask him the way to suggest
“By which all this great army of monkeys and bears
“May cross over, he’ll tell what is best.

चौपाई ५१

सखा कही तुम्ह नीकि उपाई । करिअ दैव जौं होइ सहाई ॥
मंत्र न यह लछिमन मन भावा । राम बचन सुनि अति दुख पावा ॥
नाथ दैव कर कवन भरोसा । सोषिअ सिंधु करिअ मन रोसा ॥
कादर मन कहुँ एक अधारा । दैव दैव आलसी पुकारा ॥
सुनत बिहसि बोले रघुबीरा । ऐसेहिं करब धरहु मन धीरा ॥
अस कहि प्रभु अनुजहि समुझाई । सिंधु समीप गए रघुराई ॥
प्रथम प्रनाम कीन्ह सिरु नाई । बैठे पुनि तट दर्भ डसाई ॥
जबहिं बिभीषन प्रभु पहिं आए । पाछें रावन दूत पठाए ॥

CHAUPAI 51

VIBHISHAN
RECEIVED
AND BLEST
BY RAMA

Rama said, “That, my friend, is a very good plan;
“We will ask divine aid and will do all we can.”

Lakshman did not approve that this plan be employed;
When he heard Rama’s words, he said greatly annoyed,

“Why should we, my lord, put in the gods any trust?
“By your wrath turn the sea into dry land and dust!

“He’s a coward who to naught but this can resort,
“Who sits idle and cries to the gods for support.”

Rama listened and gave this reply with a smile,
“What is needed, I’ll do; just be patient a while.”

With these words having quietened Lakshman once more,
The lord Raghurai turned and went down to the shore;

First he paid his respects to the sea with bowed head,
Then sat down on the shore on dry grass he had spread.

Turning back—When Vibhishan to lord Rama went,
Then to follow him up spies by Ravan were sent.

दोहा ५०

सकल चरित तिन्ह देखे धरें कपट कपि देह ।
प्रभु गुन हृदयँ सराहहिं सरनागत पर नेह ॥

DOHA 50

Thus the things we have told Ravan's men also saw,
Putting on monkey's form as disguise;
Seeing how he loves all those who trustfully seek him,
They praised the All-loving, All-wise.

चौपाई ५२

प्रगट बखानहिं राम सुभाऊ । अति सप्रेम गा बिसरि दुराऊ ॥
रिपु के दूत कपिन्ह तब जाने । सकल बाँधि कपीस पहिं आने ॥
कह सुग्रीव सुनहु सब बानर । अंग भंग करि पठवहु निसिचर ॥
सुनि सुग्रीव बचन कपि धाए । बाँधि कटक चहुँ पास फिराए ॥
बहु प्रकार मारन कपि लागे । दीन पुकारत तदपि न त्यागे ॥
जो हमार हर नासा काना । तेहि कोसलाधीस कै आना ॥
सुनि लछिमन सब निकट बोलाए । दया लागि हँसि तुरत छोड़ाए ॥
रावन कर दीजहु यह पाती । लछिमन बचन बाँचु कुलघाती ॥

रावण के
गुप्तचर

CHAUPAI 52

As they, singing the praises of Rama, revealed
Their own love, they could keep themselves no more concealed;

Monkeys, knowing that enemy spies they had found,
To Sugriv their king took them at once, safely bound;

Said Sugriv to them, "Foresters, listen to me!
"Mutilate them severely and then set them free."

The monkeys ran quickly to do as he bade them;
Their pris'ners they seized and around the camp led them;

The whole band began hard and often to beat them;
Their captives pled, but they went on to ill-treat them;

The demons then said, calling on Rama's name,
"He who cuts off our nose and ears bears the full blame."

Lakshman heard, called them to him, and tho' much amused,
Sympathised with and quickly released the abused;

With a letter he sent Ravan this message too:
"Read this word, Race-destroyer, from Lakshman to you."

दोहा ५१

कहेहु मुखागर मूढ सन मम संदेसु उदार ।
सीता देइ मिलहु न त आवा कालु तुम्हार ।।

DOHA 51

Then he said to them, "With your own lips to that foolish
"One from me this stern message give:
"'Come, make peace with us; bring Sita too! If you don't
"''Tis your end—you can no longer live.'"

चौपाई ५३

RAVAN'S SPIES

तुरत नाइ लछिमन पद माथा । चले दूत बरनत गुन गाथा ।।
कहत राम जसु लंकाँ आए । रावन चरन सीस तिन्ह नाए ।।
बिहसि दसानन पूँछि बाता । कहसि न सुक आपनि कुसलाता ।।
पुनि कहु खबरि बिभीषन केरी । जाहि मृत्यु आई अति नेरी ।।
करत राज लंका सठ त्यागी । होइहि जव कर कीट अभागी ।।
पुनि कहु भालु कीस कटकाई । कठिन काल प्रेरित चलि आई ।।
जिन्ह के जीवन कर रखवारा । भयउ मृदुल चित सिंधु बिचारा ।।
कहु तपसिन्ह कै बात बहोरी । जिन्ह के हृदयँ त्रास अति मोरी ।।

CHAUPAI 53

The spies bowed low to him there; then happy-hearted
And praising his goodness, they quickly departed.

To Lanka they came, praising Rama aloud;
Then admitted to Ravan, before him they bowed;

With a laugh then said to them the ten-headed king,
"Suka, how have you fared and what news do you bring

"Of Vibhishan and how he has fared let me hear,
"He to whom, when he left me, death came very near;

"He's lost Lanka's throne thro' his folly and evil,
"And now he'll be crushed like a mere barley-weevil;

"The monkeys and bears, tell their numbers and state,
"Those poor wretches sent here by their unhappy fate;

"But one have they had all their lives as their guardian
"From me and their fate—the sea, kind-hearted warden;

"Tell me of the hermits who with saints assemble,
"And who at the thought of me in their hearts tremble.

दोहा ५२

की भइ भेंट कि फिरि गए स्रवन सुजसु सुनि मोर ।
कहसि न रिपु दल तेज बल बहुत चकित चित तोर ।।

DOHA 52

"Did you meet with them? Or having heard of my fame,
"Have they gone back while prudence permits?
"Tell me of my foe's forces, his glory and might.
"Come, speak up! You seem out of your wits!"

रावण के
गुप्तचर

चौपाई ५४

नाथ कृपा करि पूँछेहु जैसें । मानहु कहा क्रोध तजि तैसें ।।
मिला जाइ जब अनुज तुम्हारा । जातहिं राम तिलक तेहि सारा ।।
रावन दूत हमहि सुनि काना । कपिन्ह बाँधि दीन्हे दुख नाना ।।
स्रवन नासिका काटैं लागे । राम सपथ दीन्हें हम त्यागे ।।
पूँछिहु नाथ राम कटकाई । बदन कोटि सत बरनि न जाई ।।
नाना बरन भालु कपि धारी । बिकटानन बिसाल भयकारी ।।
जेहिं पुर दहेउ हतेउ सुत तोरा । सकल कपिन्ह महँ तेहि बलु थोरा ।।
अमित नाम भट कठिन कराला । अमित नाग बल बिपुल बिसाला ।।

CHAUPAI 54

"As in kindness you've asked us, lord," Suka declared,
"Put aside wrath and hear of us how we have fared:

"When your brother left you and with lord Rama met,
"He—anointed—was told on the throne he'd be set.

"Hearing we were your spies, monkeys—mad at the news—
"Bound us up and inflicted all kinds of abuse;
"Nose and ears they had planned to cut off, but our oath
"Put upon them in Rama's revered name saved both.
"You ask us to tell, sir, of his monkey forces;
"We could not, tho' blest with unbounded resources;
"All sorts of great bears and apes make up his host;
"Awful faces and huge fearsome bodies they boast;
"He who killed your own son and your town set alight,
"Is but one of the least of them, tho' of great might;
"Rama has countless heroes, all stalwart and bold,
"Elephantine in size, strength and prowess untold.

दोहा ५३

द्विबिद मयंद नील नल अंगद गद बिकटासि ।
दधिमुख केहरि कुमुद गव जामवंत बलरासि ।।

DOHA 53

RAVAN'S
SPIES

"Such as Dvivida, Nila, Nala and
"Angad—others too dread and dour;
"Dadhimukh, Kehari, Kumud, Gava and Jamavant,
"All of immeas'rable pow'r.

चौपाई ५५

ए कपि सब सुग्रीव समाना । इन्ह सम कोटिन्ह गनइ को नाना ।।
राम कृपाँ अतुलित बल तिन्हहीं । तृन समान त्रैलोकहि गनहीं ।।
अस मैं सुना स्रवन दसकंधर । पदुम अठारह जूथप बंदर ।।
नाथ कटक महँ सो कपि नाहीं । जो न तुम्हहि जीतै रन माहीं ।।
परम क्रोध मीजहिं सब हाथा । आयसु पै न देहिं रघुनाथा ।।
सोषहिं सिंधु सहित झष ब्याला । पूरहिं न त भरि कुधर बिसाला ।।
मर्दि गर्द मिलवहिं दससीसा । ऐसेइ बचन कहहिं सब कीसा ।।
गर्जहिं तर्जहिं सहज असंका । मानहुँ ग्रसन चहत हहिं लंका ।।

CHAUPAI 55

“All these monkeys are like King Sugriv big and strong;
“Countless others can match them—a tale far too long;
“They have, by Rama’s grace, pow’r that cannot be weighed;
“To each one the whole world seems a tiny grass blade;
“In his army, O ten-headed king, it is said,
“Eighteen thousand million such great fighters are led,
“And there’s no single monkey in all that great band
“Who in war could not conquer you with his own hand;
“They are wringing their hands in impatience and rage,
“Waiting for Rama’s word in the fight to engage;
“ ‘We will drink the sea dry, on all things in it sup,’ १०२९
“They say, ‘Or with great mountains we’ll soon fill it up; 1029
“ ‘We’ll crush Ravan and mix him with dust of the earth.’
“So the monkeys are saying, in anger or mirth;
“They are thund’ring and threat’ning without the least fear,
“And would swallow up Lanka, it seems, now and here.

रावण के
गुप्तचर

दोहा ५४

सहज सूर कपि भालु सब पुनि सिर पर प्रभु राम ।
रावन काल कोटि कहुँ जीति सकहिं संग्राम ।।

DOHA 54

Ev’ry monkey and bear is a fighter by nature,
“And having now Rama to lead them,
“They’d overcome myriads of death-demons, Ravan,
“Wherever their captain might need them.

चौपाई ५६

राम तेज बल बुधि बिपुलाई । सेष सहस सत सकहिं न गाई ।।
सक सर एक सोषि सत सागर । तव भ्रातहि पूँछेउ नय नागर ।।
तासु बचन सुनि सागर पाहीं । माँगत पंथ कृपा मन माहीं ।।

सुनत बचन बिहसा दससीसा । जौं असि मति सहाय कृत कीसा ॥
सहज भीरु कर बचन दृढाई । सागर सन ठानी मचलाई ॥
मूढ मृषा का करसि बड़ाई । रिपु बल बुद्धि थाह मैं पाई ॥
सचिव सभीत बिभीषन जाकें । बिजय बिभूति कहाँ लगि ताकें ॥
सुनि खल बचन दूत रिस बाढ़ी । समय बिचारि पत्रिका काढ़ी ॥
रामानुज दीन्ही यह पाती । नाथ बँचाइ जुड़ावहु छाती ॥
बिहसि बाम कर लीन्ही रावन । सचिव बोलि सठ लाग बचावन ॥

CHAUPAI 56

"Their lord's boundless wisdom and glory and strength
"Is a theme for divine tongues, of unending length;
"With one shaft he'd dry up all the seas in a trice,
"But he courte'usly asked for your brother's advice;
"He graciously went to the sea for permission
"To cross over to the far side on his mission."
To this Ravan laughingly answered, "How wise
"To do so, and make monkeys and bears his allies!
"He got from my cowardly brother an ear-ful!
"He seeks the sea's aid, being sea-sick and fearful!
"You fool! By his false show of pow'r you were bested!
"The depth of my foe's strength and wisdom I've tested;
"He'll never win battles and fame, if he takes
"Fool Vibhishan and of him his counsellor makes!"
Hearing this, the spy angrily drew out the note,
Thinking now was the time for the things Lakshman wrote;
"Rama's brother has sent you this letter," he said,
"You'll be wiser and cooler, I trust, when it's read;"
In his left hand the wretch took it¶ and with a grin
To his minister gave it with one word, "Begin!"

RAVAN'S SPIES

¶ A studied discourtesy.

दोहा ५५

बातन्ह मनहि रिझाइ सठ जनि घालसि कुल खीस ।
राम बिरोध न उबरसि सरन बिष्नु अज ईस ।।
की तजि मान अनुज इव प्रभु पद पंकज भृंग ।
होहि कि राम सरानल खल कुल सहित पतंग ।।

DOHA 55

He read, "Evil one, do not destroy your whole clan;
"Make your mind humbly yield to instruction;
"If Rama's your foe, Vishnu, Siva and Brahma
"Could not keep you safe from destruction.

"Be stubborn no more, but become like your brother
"A bee at the lord's lotus-feet;
"Do not be with your fam'ly a moth to be burnt
"By his shaft with its fierce flaming heat."

चौपाई ५७

रावण के
गुप्तचर

सुनत सभय मन मुख मुसुकाई । कहत दसानन सबहि सुनाई ।।
भूमि परा कर गहत अकासा । लघु तापस कर बाग बिलासा ।।
कह सुक नाथ सत्य सब बानी । समुझहु छाड़ि प्रकृति अभिमानी ।।
सुनहु बचन मम परिहरि क्रोधा । नाथ राम सन तजहु बिरोधा ।।
अति कोमल रघुबीर सुभाऊ । जद्यपि अखिल लोक कर राऊ ।।
मिलत कृपा तुम्ह पर प्रभु करिही । उर अपराध न एकउ धरिही ।।
जनकसुता रघुनाथहि दीजै । एतना कहा मोर प्रभु कीजै ।।
जब तेहिं कहा देन बैदेही । चरन प्रहार कीन्ह सठ तेही ।।
नाइ चरन सिरु चला सो तहाँ । कृपासिंधु रघुनायक जहाँ ।।
करि प्रनामु निज कथा सुनाई । राम कृपाँ आपनि गति पाई ।।
रिषि अगस्ति कें साप भवानी । राछस भयउ रहा मुनि ज्ञानी ।।
बंदि राम पद बारहिं बारा । मुनि निज आस्रम कहुँ पगु धारा ।।

CHAUPAI 57

Hearing this, the ten-headed one, masking his fear,
Smiled and said loudly so that all present might hear;

१०३२

1032

"He who tries to grasp heav'n to earth surely will fall;
"A mere joke is this hermit's talk—nothing at all!"
Suka said, "His word's true, sir, and can't be denied;
"Understand this and give up your habit of pride;
"Turn from anger, my lord; hear and heed what I say;
"Cease to be Rama's enemy now, no delay;
"For, altho' he is monarch of every sphere,
"Kind and gentle by nature is Lord Raghubir;
"If only you'll meet him, he'll answer with kindness,
"And not hold against you your past sin and blindness;
"But one thing, my master, of you I implore;
"Janak's daughter to Raghunath give back once more."
But as Suka said, "Let Sita now be returned,"
With a violent kick by the king he was spurned;
To Ravan he bowed, now determined to leave him
And seek Rama who would in kindness receive him;

RAVAN'S SPIES

To Rama he came, bowed, and told the whole story,
By his grace regaining his former true glory.
('Twas by Saint Agastya's dread curse and complaint
Demon form had been giv'n to a true learned saint.)
At his lord's feet his heart's love and worship he poured,
And went to his own hermitage fully restored.

दोहा ५६

बिनय न मानत जलधि जड़ गए तीन दिन बीति ।
बोले राम सकोप तब भय बिनु होइ न प्रीति ।।

DOHA 56

When no answer the dumb foolish ocean had made
To his pray'rs, and three days thus had passed,
Rama said, "Without fear he will show me no love,"
Himself roused to hot anger at last.

चौपाई ५८

लछिमन बान सरासन आनू । सोषौं बारिधि बिसिख कृसानू ॥
सठ सन बिनय कुटिल सन प्रीती । सहज कृपन सन सुंदर नीती ॥
ममता रत सन ज्ञान कहानी । अति लोभी सन बिरति बखानी ॥
क्रोधिहि सम कामिहि हरि कथा । ऊसर बीज बएँ फल जथा ॥
अस कहि रघुपति चाप चढ़ावा । यह मत लछिमन के मन भावा ॥
संधानेउ प्रभु बिसिख कराला । उठी उदधि उर अंतर ज्वाला ॥
मकर उरग झष गन अकुलाने । जरत जंतु जलनिधि जब जाने ॥
कनक थार भरि मनि गन नाना । बिप्र रूप आयउ तजि माना ॥

CHAUPAI 58

"Lakshman! Bring me my bow and my arrows," he cried;
"With one fire-shaft the sea shall be instantly dried!
"It is useless a dull, stubborn churl to beseech;
"Or to miserly minds moral wisdom's truths teach;
"Or to utter to selfish men learning's high claims;
"Or to press upon greedy ones temperate aims;
"Or on lechers God's story, on angry minds quiet,
"On perverse minds love—seed on salty land! Try it!"
So saying, the lord fixed his bow for the arrow;
Such teaching thrilled Lakshman right thro' to the marrow.
As Rama fixed arrow to bow with a twang,
From the heart of the ocean a roaring flame sprang;
Crocodiles, snakes and fish were in agony tossed;
To the Sea-god his creatures seemed burning and lost;
Shorn of pride, and in Brahman's guise, Rama he sought,
And a golden dish filled with bright gems to him brought.

समुद्र-निग्रह

दोहा ५७

काटेहिं पइ कदरी फरइ कोटि जतन कोउ सींच ।
बिनय न मान खगेस सुनु डाटेहिं पइ नव नीच ॥

DOHA 57

Plantains, tho' watered well, bear no fruit till one cuts
Off superfluous parts most severely;
Base minds heed not honour and pray'rs, but will yield
When rebuked well and treated austerely.

चौपाई ५९

सभय सिंधु गहि पद प्रभु केरे । छमहु नाथ सब अवगुन मेरे ।।
गगन समीर अनल जल धरनी । इन्ह कइ नाथ सहज जड़ करनी ।।
तव प्रेरित मायाँ उपजाए । सृष्टि हेतु सब ग्रंथनि गाए ।।
प्रभु आयसु जेहि कहँ जस अहई । सो तेहि भाँति रहें सुख लहई ।।
प्रभु भल कीन्ह मोहि सिख दीन्ही । मरजादा पुनि तुम्हरी कीन्ही ।।
ढोल गवाँर सूद्र पसु नारी । सकल ताड़ना के अधिकारी ।।
प्रभु प्रताप मैं जाब सुखाई । उतरिहि कटक न मोरि बड़ाई ।।
प्रभु अज्ञा अपेल स्रुति गाई । करौं सो बेगि जो तुम्हहि सोहाई ।।

CHAUPAI 59

THE OCEAN SUBMITS TO RAMA

The god of the ocean lord Rama's feet clasped;
"Lord, forgive my offences," he fearfully gasped;

"Ether, air, water, fire, earth—all soul-less and dumb,
"From them things of the same nature only can come;

"Thro' illusion inspired by you came they to birth;
"Scripture thus sings of creation's cause and true worth;

"Ev'rything its fulfilment and true bliss secures,
"When in ways that your will has ordained it endures;

"A much-needed lesson, my lord, have you taught me,
"That you fixed these bounds and within them have brought me;

"A dullard, outcaste, woman, drum and dumb beast
"Must be beaten, or else they'll not serve one the least;

"If your pow'r dries me up, you will cross with your host;
"But I'll lose all the greatness of which I now boast;

"Your commands, lord, are changeless, so all scriptures sing;
"Do then quickly whatever will greatest good bring."

दोहा ५८

सुनत बिनीत बचन अति कह कृपाल मुसुकाइ ।
जेहि बिधि उतरै कपि कटकु तात सो कहहु उपाइ ।।

DOHA 58

Having listened to these humble words, with a smile
Said the lord ever gracious and wise,
"Friend, my army of monkeys must cross here the ocean;
"A plan for them therefore devise."

चौपाई ६०

नाथ नील नल कपि दोउ भाई । लरिकाईं रिषि आसिष पाई ।।
तिन्ह कें परस किएँ गिरि भारे । तरिहहिं जलधि प्रताप तुम्हारे ।।
मैं पुनि उर धरि प्रभु प्रभुताई । करिहउँ बल अनुमान सहाई ।।
एहि बिधि नाथ पयोधि बँधाइअ । जेहिं यह सुजसु लोक तिहुँ गाइअ ।।
एहिं सर मम उत्तर तट बासी । हतहु नाथ खल नर अघरासी ।।
सुनि कृपाल सागर मन पीरा । तुरतहिं हरी राम रनधीरा ।।
देखि राम बल पौरुष भारी । हरषि पयोनिधि भयउ सुखारी ।।
सकल चरित कहि प्रभुहि सुनावा । चरन बंदि पाथोधि सिधावा ।।

समुद्र-निग्रह

CHAUPAI 60

"Monkey brothers you have, Nila and Nala named,"
Ocean said; "from a saint in youth this boon they claimed,

"That by your might and favour their pow'r should be such
"That great rocks should not sink having once felt their touch;

"I myself, lord—your greatness sustaining my heart—
"Will do all that I can and fulfil thus my part;

"O'er the ocean a bridge in this way you can build;
"With your praises shall earth, hell and heaven be filled;

"With this arrow to my northern shore freedom give,
"By destroying the vile sinful hosts who here live."

On hearing of pain that the ocean-depth suffered,
The valiant lord, conq'ring it there, freedom offered,

The Sea-god rejoiced with upspeakable joy,
Seeing Rama his limitless pow'r thus employ;

Having told the whole story, himself now inspired,
Bowing rev'rently to his own realm he retired.

छन्द ३

निज भवन गवनेउ सिंधु श्रीरघुपतिहि यह मत भायऊ ।
यह चरित कलिमलहर जथामति दास तुलसी गायऊ ।।
सुख भवन संसय समन दवन बिषाद रघुपति गुन गना ।
तजि सकल आस भरोस गावहि सुनहि संतत सठ मना ।।

CHHAND 3

With his pain now removed, And his counsel approved
By the lord, Ocean sought his own place.
Tulsi Das has thus told, This great story of old,
Showing Rama's sin-conquering grace.

Saintly ones, pure of mind, Here faith's one theme will find,
Leaving false hopes, this hearing and telling;
Rama's virtues, the home, Of joys now and to come,
Grief o'ercoming and all doubts dispelling.

THE OCEAN
SUBMITS
TO RAMA

दोहा ५९

✲ सकल सुमंगल दायक रघुनायक गुन गान ।
सादर सुनहिं ते तरहिं भव सिंधु बिना जलजान ।। §

DOHA 59

He who listens when lord Rama's praises are sung,
With due rev'rence, their message to heed,
Will receive all the blessings he offers, and crossing
Life's ocean no boat will he need.

इति श्रीमद्रामचरितमानसे सकलकलिकलुषविध्वंसने पंचमः सोपानः समाप्तः ।

HERE ENDS THE FIFTH BOOK, NAMED
THE BEAUTIFUL,
The Fifth Stairway
of the Lake of Lord Rama's Life and Deeds,
which destroys all evil of this Evil Age.

षष्ठ सोपान, लंकाकाण्ड

¤ रामं कामारिसेव्यं भवभयहरणं कालमत्तेभसिंहं
योगीन्द्रं ज्ञानगम्यं गुणनिधिमजितं निर्गुणं निर्विकारम् ।
मायातीतं सुरेशं खलवधनिरतं ब्रह्मवृन्दैकदेवं
वन्दे कन्दावदातं सरसिजनयनं देवमुर्वीशरूपम् ।। १ ।।
शङ्खेन्द्वाभमतीवसुन्दरतनुं शार्दूलचर्म्माम्बरं
कालव्यालकरालभूषणधरं गङ्गाशशाङ्कप्रियम् ।
काशीशं कलिकल्मषौघशमनं कल्याणकल्पद्रुमं
नौमीड्यं गिरिजापतिं गुणनिधिं कन्दर्पहं शङ्करम् ।। २ ।।
यो ददाति सतां शम्भुः कैवल्यमपि दुर्लभम् ।
खलानां दण्डकृद्योऽसौ शङ्करः शं तनोतु मे ।। ३ ।। §

BOOK VI—IN LANKA

Sanskrit Invocation

1. Lord Rama, served by Passion's foe, to Death as lions are to madden'd elephants;
Life's fears dispelling; known in self-denial and deep thought; the one source of all good;
Invincible; above all virtue, change, illusion, gods; o'ercoming all vile wrong;
The lord of Brahmans, lotus-eyed and dark as rain-filled clouds, as king I worship him.

2. I rev'rence too Lord Shankar, clad in tiger-skin, with body glist'ning like the moon
Or conch-shell; skulls and black snakes round his neck, beloved of the moon and fair Ganges;
The lord of Kasi and destroyer of all ills of this Dark Age; the heav'nly tree

Ensuring blessing, storehouse of all good, lord of Parvati, who the
Love-god killed.

3. May he who grants to saints the boon most hardly won, eternal bliss,
And punishes the sinful, may that Shankar grant me blessing too.

दोहा १

लव निमेष परमानु जुग वरष कलप सर चंड ।
भजसि न मन तेहि राम कहँ कालु जासु कोदंड ।।

DOHA 1

O my soul, worship truly and only Lord Rama,
Whose bow for all creatures is Death,
And whose arrows are Time—whether long as the age,
Or but short as the instant of breath.

सोरठा १

सिंधु बचन सुनि राम सचिव बोलि प्रभु अस कहेउ ।
अब बिलंबु केहि काम करहु सेतु उतरै कटकु ।।
सुनहु भानुकुल केतु जामवंत कर जोरि कह ।
नाथ नाम तव सेतु नर चढ़ि भव सागर तरहिं ।।

THE BRIDGE

SORATHA 1

As he heard what the Sea-god suggested,
Lord Rama his councillors called and said to them,
"Let time, friends, no longer be wasted,
"Just have the bridge built, that my army may cross."

Jamavant then said, clasping his hands,
"Listen to me, my lord, crown of all the Sun-Race,
"Here your name as the surest bridge stands,
"By which all may cross over the vast sea of life.

चौपाई १

यह लघु जलधि तरत कति बारा । अस सुनि पुनि कह पवनकुमारा ।।
प्रभु प्रताप बड़वानल भारी । सोषेउ प्रथम पयोनिधि बारी ।।
तव रिपु नारि रुदन जल धारा । भरेउ बहोरि भयउ तेहिं खारा ।।

सुनि अति उकुति पवनसुत केरी । हरषे कपि रघुपति तन हेरी ।।
जामवंत बोले दोउ भाईं । नल नीलहि सब कथा सुनाईं ।।
राम प्रताप सुमिरि मन माहीं । करहु सेतु प्रयास कछु नाहीं ।।
बोलि लिए कपि निकर बहोरी । सकल सुनहु बिनती एक मोरी ।।
राम चरन पंकज उर धरहू । कौतुक एक भालु कपि करहू ।।
धावहु मर्कट बिकट बरूथा । आनहु बिटप गिरिन्ह के जूथा ।।
सुनि कपि भालु चले करि हूहा । जय रघुबीर प्रताप समूहा ।।

CHAUPAI 1

"Crossing this little pool, no great trouble we'll find."
Hearing these words, said Hanuman, Son of the Wind,

"A great underground fire by the Lord's pow'r broke out
"And well-nigh dried the ocean up here round about;

"But the wives of his foes, by the tears that they shed,
"Filled again with salt water this rocky sea bed."

Rama, hearing this clever and innocent chaff,
Fixed his gaze on his monkey friend's form with a laugh.

सेतु-निर्माण

Jamavant then called Nila and Nala the bold
Monkey brothers, and to them the whole story told,

And said, "Building the bridge will be no heavy task,
"If rememb'ring Lord Rama for his strength we ask."

Then he called the whole band and them briefly addressed
In these words, "Hear me all, as I make one request!

"You will find, bears and monkeys, 'tis all simply play,
"If hearts set at the Lord's feet you'll do as I say;

"Run off now, all you stalwarts, as fast as you please,
"And bring back to us quickly great rocks and big trees."

They ran off with Hurrahs and loud shouts of delight,
"Glory! Vict'ry to Rama in whom is all might!"

दोहा २

अति उतंग गिरि पादप लीलहिं लेहिं उठाइ ।
आनि देहि नल नीलहि रचहिं ते सेतु बनाइ ।।

DOHA 2

With the greatest of ease rocks and trees they uprooted,
As tho' 'twas a game that they played;
Then to Nila and Nala they brought them, who took them
In turn and the needed bridge made.

चौपाई २

सैल बिसाल आनि कपि देहीं । कंदुक इव नल नील ते लेहीं ।।
देखि सेतु अति सुंदर रचना । बिहसि कृपानिधि बोले बचना ।।
परम रम्य उत्तम यह धरनी । महिमा अमित जाइ नहिं बरनी ।।
करिहउँ इहाँ संभु थापना । मोरें हृदयँ परम कलपना ।।
१०४० सुनि कपीस बहु दूत पठाए । मुनिबर सकल बोलि लै आए ।।
लिंग थापि बिधिवत करि पूजा । सिव समान प्रिय मोहि न दूजा ।।
1040 सिव द्रोही मम भगत कहावा । सो नर सपनेहुँ मोहि न पावा ।।
संकर बिमुख भगति चह मोरी । सो नारकी मूढ मति थोरी ।।

CHAUPAI 2

THE BRIDGE

To the brothers the monkeys brought huge rocks and hills;
The two lifted and laid them like mere tiny pills.

When the Lord saw the bridge they so skilfully built,
With a smile he expressed thus the joy that he felt:

"One can't tell all the charm of this spot; tho' he tries,
"It's immeas'rable beauty description defies;

" 'Tis a much desired plan and intention of mine
"That I here to Lord Siva should set up a shrine."

Hearing this, Sugriv sent many servants around
To call in all the saintly ones wherever found.

Rama set up the sign, with due worship begun,
Saying, "Dearer than Siva to me there is none;

"One who Siva opposes will never be claimed
"As mine even in dreams, tho' my servant he's named;

"He who wishes to serve me, from Siva estranged,
"Is an ignorant fool with mind sadly deranged.

दोहा ३

संकर प्रिय मम द्रोही सिव द्रोही मम दास ।
ते नर करहिं कलप भरि घोर नरक महुँ बास ।।

DOHA 3

"He who claims to love Siva and hate me, or claims
"To love me and Lord Siva to hate,
"Shall be doomed to the nethermost hell for an age,
"Having that as his well-deserved fate.

चौपाई ३

जे रामेस्वर दरसनु करिहहिं । ते तनु तजि मम लोक सिधरिहहिं ।।
जो गंगाजलु आनि चढ़ाइहि । सो साजुज्य मुक्ति नर पाइहि ।।
होइ अकाम जो छल तजि सेइहि । भगति मोरि तेहि संकर देइहि ।।
मम कृत सेतु जो दरसनु करिही । सो बिनु स्रम भवसागर तरिही ।।
राम बचन सब के जिय भाए । मुनिबर निज निज आस्रम आए ।।
गिरिजा रघुपति कै यह रीती । संतत करहिं प्रनत पर प्रीती ।।
बाँधा सेतु नील नल नागर । राम कृपाँ जसु भयउ उजागर ।।
बूड़हिं आनहि बोरहिं जेई । भए उपल बोहित सम तेई ।।
महिमा यह न जलधि कइ बरनी । पाहन गुन न कपिन्ह कइ करनी ।।

सेतु-निर्माण

CHAUPAI 3

"Pilgrims coming to Rameshvaram, sacred place,
"When they die shall attain my abode by my grace;

"Those who offer Ganges water here shall be blest
"With release, finding in the All-Being their rest;

"Those who serve here sincerely with no selfish want,
"True devotion to me Shankar to them will grant;

"Those who here win a sight of this bridge built by me,
"With no trouble or effort shall cross o'er life's sea."

All were glad at the things they from Rama here learned;
Having heard them, the saints to their *ashrams* returned.

(Siva said, Rama always is thus in his ways;
Those who trust in him dwell in his love all their days.)

So a fine strong bridge Nila and Nala there laid;
Worldwide fame thus they won with their lord's gracious aid;

Rocks that sink and drown others, that never could float—
On the water each rested as tho' 'twere a boat.

Glory where glory's due! 'Twas not by ocean's will,
Nor by virtue of stones, nor by monkeys' great skill;

दोहा ४

श्री रघुबीर प्रताप ते सिंधु तरे पाषान ।
ते मतिमंद जे राम तजि भजहिं जाइ प्रभु आन ।।

DOHA 4

It was only by Lord Raghubir's divine might
That the ocean could bear up these stones;
He's an ignorant fool who, this lord leaving, worships
Another and him as lord owns.

THE CROSSING

चौपाई ४

बाँधि सेतु अति सुदृढ बनावा । देखि कृपानिधि के मन भावा ।।
चली सेन कछु बरनि न जाई । गर्जहिं मर्कट भट समुदाई ।। §
सेतुबंध ढिग चढ़ि रघुराई । चितव कृपालु सिंधु बहुताई ।।
देखन कहुँ प्रभु करुना कंदा । प्रगट भए सब जलचर बृंदा ।।
मकर नक्र नाना झष ब्याला । सत जोजन तनु परम बिसाला ।।
अइसेउ एक तिन्हहि जे खाहीं । एकन्ह कें डर तेपि डेराहीं ।।
प्रभुहि बिलोकहिं टरहिं न टारे । मन हरषित सब भए सुखारे ।।
तिन्ह कीं ओट न देखिअ बारी । मगन भए हरि रूप निहारी ।।
¤ चला कटकु प्रभु आयसु पाई । को कहि सक कपि दल बिपुलाई ।।

CHAUPAI 4

The sea was now spanned by a bridge sure and steady;
The Lord was delighted at seeing it ready;

To tell of their crossing description defies;
All the monkeys crossed over with loud war-like cries.

As they crossed, near the bridge-head the Lord took his stance,
And stood quietly watching the sea's broad expanse;

At the surface then all kinds of creatures appeared
For a sight of the one to whom all are endeared;

There were mighty sea-serpents a hundred leagues long,
Crocodiles, alligators and fish big and strong;

There were some who by nature on each other fed,
Others too who by nature from each other fled;

But they there were all happy together as one,
Watching Rama none ran, none caused others to run;

Such a great host was there, as their gaze on him hovered,
The sea water could not be seen—it was covered!

Meanwhile bears and monkeys, all eager and bold,
Crossed the bridge in such numbers as cannot be told.

दोहा ५

समुद्र-तरण

सेतुबंध भइ भीर अति कपि नभ पंथ उड़ाहिं ।
अपर जलचरन्हि उपर चढ़ि बिनु स्रम पारहि जाहिं ॥

DOHA 5

A great crowd of the army went over the bridge,
Others flew thro' the air straight across,
Or walked over the sea—creatures crowded there—thus
All arrived without trouble or loss.

चौपाई ५

अस कौतुक बिलोकि द्वौ भाई । बिहसि चले कृपालु रघुराई ॥
सेन सहित उतरे रघुबीरा । कहि न जाइ कपि जूथप भीरा ॥
सिंधु पार प्रभु डेरा कीन्हा । सकल कपिन्ह कहुँ आयसु दीन्हा ॥
खाहु जाइ फल मूल सुहाए । सुनत भालु कपि जहँ तहँ धाए ॥
सब तरु फरे राम हित लागी । रितु अरु कुरितु काल गति त्यागी ॥
खाहिं मधुर फल बिटप हलावहिं । लंका सनमुख सिखर चलावहिं ॥ §

जहँ कहुँ फिरत निसाचर पावहिं । घेरि सकल बहु नाच नचावहिं ।।
दसनन्हि काटि नासिका काना । कहि प्रभु सुजसु देहिं तब जाना ।।
जिन्ह कर नासा कान निपाता । तिन्ह रावनहि कही सब बाता ।।
सुनत स्रवन बारिधि बंधाना । दसमुख बोलि उठा अकुलाना ।।

CHAUPAI 5

The two princes stood watching the sight for a while;
At last Rama himself started out with a smile;

With his army he crossed over, he their great chief;
Led and leading, the numbers were past all belief.

Rama set up his hut on the opposite bank,
And then said to his foll'wers of every rank:

"Go and eat all the fine roots and fruits you require."
Bears and monkeys ran off then with eager desire.

The trees bore ripe fruits then, ignoring the season;
To serve Rama's purpose and will was their reason;

The monkeys shook trees to get fruit for their eating,
And at Lanka town threw great rocks as their greeting;

Wherever they met with a demon by chance,
They at once gathered round him and there made him dance;

Having bitten off first both his nose and his ears,
They released him when he gave for Rama three cheers;

Those with nose and ears bitten off ran with a wail
Back to Ravan and told him their sorrowful tale.

When he heard how the sea had been bridged and then crossed,
The Ten-headed jumped up, crying—as tho' now lost—

THE
CROSSING

दोहा ६

बाँध्यो बननिधि नीरनिधि जलधि सिंधु बारीस ।
सत्य तोयनिधि कंपती उदधि पयोधि नदीस ।।

DOHA 6

"Is it true he has bridged the great ocean, the lord
"Of all rivers and streams flowing to it?

"The treas'ry of waters, of floods, clouds and downfalls!
"The ocean bridged! How could he do it?"

चौपाई ६

निज बिकलता बिचारि बहोरी । बिहसि गयउ गृह करि भय भोरी ।।
✲ मंदोदरीं सुन्यो प्रभु आयो । कौतुकहीं पाथोधि बँधायो ।।
कर गहि पतिहि भवन निज आनी । बोली परम मनोहर बानी ।।
चरन नाइ सिरु अंचलु रोपा । सुनहु बचन पिय परिहरि कोपा ।।
नाथ बयरु कीजै ताही सों । बुधि बल सकिअ जीति जाही सों ।।
तुम्हहि रघुपतिहि अंतरु कैसा । खलु खद्योत दिनकरहि जैसा ।।
अतिबल मधु कैटभ जेहिं मारे । महाबीर दितिसुत संघारे ।।
जेहिं बलि बाँधि सहसभुज मारा । सोइ अवतरेउ हरन महि भारा ।।
तासु बिरोध न कीजिअ नाथा । काल करम जिव जिनकें हाथा ।। १०४५

CHAUPAI 6 1045

Conscious now of his fear, he turned homeward once more
With a smile put on, trying that fear to ignore.

रावण से मंदोदरी की प्रार्थना

When Mandodari got news of how Rama came
By a bridge o'er the sea, as tho' playing a game,

Ravan's hand she took and to her own rooms she brought him,
And there in the gentlest of tones she besought him;

¶The hem of her garment spread out, humbly bowing,
She said, "My lord, give up the anger you're showing;

"Those whom by your wisdom and strength as your foes
"You can conquer, those only, lord, should you oppose;

"There's a diff'rence between you and Lord Raghurai,
"As between the great sun and a tiny fire-fly;

"He who slew great Madhu and Kaitabh in their might,
"Slew the demoness Diti's brave sons in fair fight,

"Slew the thousand-armed demon and King Bali bound,
"In man's form, to dispel earth's distress, is now found;

¶ Sign of humble pleading.

"O my lord, do not with him maintain this vain strife
"In whose hands are our doings and fate, death and life.

दोहा ७

रामहि सौंपिय जानकी नाइ कमल पद माथ ।
सुत कहुँ राज समर्पि बन जाइ भजिअ रघुनाथ ।।

DOHA 7

"At his feet humbly bending your head, to Lord Rama
"Once more his wife Sita restore;
"Give the throne to your son; in the woods live alone
"And the lord in true worship adore.

चौपाई ७

नाथ दीनदयाल रघुराई । बाघउ सनमुख गए न खाई ।।
चाहिअ करन सो सब करि बीते । तुम्ह सुर असुर चराचर जीते ।।
संत कहहिं असि नीति दसानन । चौथेंपन जाइहि नृप कानन ।।
तासु भजनु कीजिअ तहँ भर्ता । जो कर्ता पालक संहर्ता ।।
सोइ रघुबीर प्रनत अनुरागी । भजहु नाथ ममता सब त्यागी ।।
मुनिबर जतनु करहिं जेहि लागी । भूप राजु तजि होहिं बिरागी ।।
सोइ कोसलाधीस रघुराया । आयउ करन तोहि पर दाया ।।
जौं पिय मानहु मोर सिखावन । सुजसु होइ तिहुँ पुर अति पावन ।।

MANDODARI
PLEADS
WITH
RAVAN

CHAUPAI 7

"Lord Rama is graciously ready to meet you;
" 'Deed, if you a tiger thus faced, 'twould not eat you;

"All things that you wished to do now are complete,
"Demons, gods and all creatures are under your feet;

"In the scriptures, my lord, it is said to be good
"That a king in his old age should live in the wood,

"And in true worship humbly there on the name call
"Of the Maker, Sustainer, Destroyer of all.

"Rama dearly loves all who in him humbly hide;
"Worship him, my lord, giving up passion and pride.

"He whom saintly ones strive all their life to attain,
"For whom kings become ascetics, tired of their reign,
"He has come here as Raghurai, Kosala's king,
"That to you the great gift of his grace he might bring.
"My dear lord, if you'll heed now the counsel I give,
"Throughout all spheres forever your glory will live."

दोहा ८

अस कहि लोचन बारि भरि गहि पद कंपित गात ।
नाथ भजहु रघुनाथ पद अचल होइ अहिबात ॥

DOHA 8

As with these words she grasped his feet, tears filled her eyes,
To its depths her whole body was shaken:
"My lord, worship Rama, that from me my honour
"And welfare may never be taken."

रावण से
मंदोदरी की
प्रार्थना

चौपाई ८

तव रावन मयसुता उठाई । कहै लाग खल निज प्रभुताई ॥
सुन तैं प्रिया बृथा भय माना । जग जोधा को मोहि समाना ॥
बरुन कुबेर पवन जम काला । भुजबल जितेउँ सकल दिगपाला ॥
देव दनुज नर सब बस मोरें । कवन हेतु उपजा भय तोरें ॥
नाना बिधि तेहि कहेसि बुझाई । सभाँ बहोरि बैठ सो जाई ॥
मंदोदरीं हृदयँ अस जाना । काल बिबस उपजा अभिमाना ॥
सभाँ आइ मंत्रिन्ह तेहिं बूझा । करब कवन बिधि रिपु सैं जूझा ॥
कहहिं सचिव सुनु निसिचर नाहा । बार बार प्रभु पूछहु काहा ॥
कहहु कवन भय करिअ बिचारा । नर कपि भालु अहार हमारा ॥

CHAUPAI 8

From the ground Maya's daughter, his wife, Ravan raised,
And to her his own greatness the wretch proudly praised:
"It is foolish to fear, my dear, for our survival;
"There's no soldier worthy to be thought my rival!

"Kuver, Varuna, gods of Wind, Death and Time,
"And earth's guardians I've conquered by my pow'r sublime;

"Gods and demons and men in my hand lie subdued;
"Over such terrors why should you worry and brood?"

Having given her thus the advice he thought meet,
He went off and in council again took his seat;

But Mandodari knew deep within her own soul
By his pride fate was taking of Ravan its toll.

In the council he asked how the fight should be waged,
By what means should their enemies now be engaged;

But his ministers said to him, "Why do you ask
१०४८ "Us so often, as tho' 'twere a difficult task?

"Tell us, Why should it hold for us terrors and cares?
1048 "They are mere food for us, these men, monkeys and bears!"

दोहा ९

वचन सबहि के स्रवन सुनि कह प्रहस्त कर जोरि ।
नीति बिरोध न करिअ प्रभु मंत्रिन्ह मति अति थोरि ।।

PRAHASTA'S PLEA

DOHA 9

Then Prahast, Ravan's son, hearing what they had said,
Humbly pled with his father, hands clasped:
"Sire, do nothing opposed to right judgment; your council
"Is blind and the facts has not grasped.

चौपाई ९

कहहिं सचिव सठ ठकुरसोहाती । नाथ न पूर आव एहि भाँती ।।
बारिधि नाघि एकु कपि आवा । तासु चरित मन महुँ सबु गावा ।।
छुधा न रही तुम्हहि तब काहू । जारत नगरु कस न धरि खाहू ।।
सुनत नीक आगें दुख पावा । सचिवन अस मत प्रभुहि सुनावा ।।
जेहिं बारीस बँधायउ हेला । उतरेउ सेन समेत सुबेला ।।
सो भनु मनुज खाब हम भाई । बचन कहहिं सब गाल फुलाई ।।
तात बचन मम सुनु अति आदर । जनि मन गुनहु मोहि करि कादर ।।

प्रिय वानी जे सुनहिं जे कहहीं । ऐसे नर निकाय जग अहहीं ।।
बचन परम हित सुनत कठोरे । सुनहिं जे कहहिं ते नर प्रभु थोरे ।।
प्रथम बसीठ पठउ सुनु नीती । सीता देइ करहु पुनि प्रीती ।।

CHAUPAI 9

"Your ministers say nothing but what will flatter;
"By that means no good we'll achieve in this matter;

"One monkey jumped over the sea and thus raised
"Much commotion; in song are his doings still praised;

"Were these not hungry then when your city he burned?
"There was food for them! Ask them why from him they turned;

"Sire, your ministers say things that seem good at first,
"But to those that accept them yield fruit that is curst.

"He who built for his band o'er the ocean a bridge,
"And now camps with them on Mount Suvela's high ridge,

"'Him we'll eat up,' you say, and each other you toast!
"But I tell you it's simply a false, foolish boast;

"With respect do I speak, sire, e'en tho' I seem forward;
"Pray heed me, and let no one think me a coward.

"The number of people all others out-reaches
"Who're willing to tell us or hear our fair speeches;

"But one who will tell or will hear what is sound
"And for good, but harsh hearing, can hardly be found.

"Says good counsel, To Rama an envoy first send,
"Restore Sita and try to turn foe into friend;

प्रहस्त का
निवेदन

दोहा १०

नारि पाइ फिरि जाहिं जौं तौ न बढ़ाइअ रारि ।
नाहिं त सनमुख समर महि तात करिअ हठि मारि ।।

DOHA 10

"If, receiving his wife, he goes back whence he came,
"There's no cause for extending the feud;

"If he does not return, then against him may war
"With all courage and zeal be pursued.

चौपाई १०

यह मत जौं मानहु प्रभु मोरा । उभय प्रकार सुजसु जग तोरा ।।
सुत सन कह दसकंठ रिसाई । असि मति सठ केहिं तोहि सिखाई ।।
अबहीं ते उर संसय होई । बेनुमूल सुत भयउ घमोई ।।
सुनि पितु गिरा परुष अति घोरा । चला भवन कहि बचन कठोरा ।।
हित मत तोहि न लागत कैसें । काल बिबस कहुँ भेषज जैसें ।। §
संध्या समय जानि दससीसा । भवन चलेउ निरखत भुज बीसा ।।
लंका सिखर उपर आगारा । अति बिचित्र तहँ होइ अखारा ।।
बैठ जाइ तेहिं मंदिर रावन । लागे किंनर गुन गन गावन ।।
बाजहिं ताल पखाउज बीना । नृत्य करहिं अपछरा प्रबीना ।।

CHAUPAI 10

"Thus by this way or that the same thing will result;
"If you heed me, the world in your praise will exult."

PRAHASTA'S PLEA

Hearing this from his son, Ravan—angry and hot—
Said, "You fool! Who has stuffed you with this silly rot?

"I shall now always doubt how this thing came to pass,
"That a fine bamboo's son is a mere blade of grass!"

As these harsh angry things from his father he heard,
Prahast went to his house with this last bitter word:

"All good counsel is lost on you! What use in trying?
"It's like giving tonics to one doomed and dying!"

Since ev'ning had come, Ravan went home at length,
At his twenty arms gazing, and proud of their strength.

On the top of Mount Lanka, a wide open space
Held a court for amusement, a beautiful place;

As the king arrived there and sat down in the hall,
On his ears began sweet songs of minstrels to fall;

From string'd instruments, cymbals and drums came sweet sounds;
Clever dancing-nymphs danced graceful measures and rounds.

दोहा ११

सुनासीर सत सरिस सो संतत करइ बिलास ।
परम प्रबल रिपु सीस पर तदपि न कछु मन त्रास ।।

DOHA 11

Here he always enjoyed pleasures equalling those
Found not elsewhere but in Indra's court;
Tho' a powerful foe threatened, no fear or worry
He felt now, enjoying this sport.

चौपाई ११

¤ इहाँ सुबेल सैल रघुबीरा । उतरे सेन सहित अति भीरा ।।
सैल सृंग एक सुन्दर देखी । अति उतंग सम सुभ्र बिसेषी ।।
तहँ तरु किसलय सुमन सुहाए । लछिमन रचि निज हाथ डसाए ।।
ता पर रुचिर मृदुल मृगछाला । तेहिं आसन आसीन कृपाला ।।
प्रभु कृत सीस कपीस उछंगा । बाम दहिन दिसि चाप निषंगा ।।
दुहुँ कर कमल सुधारत बाना । कह लंकेस मंत्र लगि काना ।।
बड़भागी अंगद हनुमाना । चरन कमल चापत बिधि नाना ।।
प्रभु पाछें लछिमन बीरासन । कटि निषंग कर बान सरासन ।।

सुवेल-पर्वत
पर राम

CHAUPAI 11

Meanwhile on Mount Suvela Lord Rama had landed,
Where all of his forces together were banded.

A rock there—one beautiful, level and high—
Overlooking, far distances, caught Lakshman's eye;

There with flowers and leaves from the trees a soft bed,
With his own careful hands, the prince lovingly spread,

On that laid a soft deer-skin; when this was completed,
There Rama the Kindly was lovingly seated;

His head gently lay on the monkey-king's breast,
On each side of him quiver and bow laid to rest;

In his hand were the shafts he was trimming, and near
Sat Vibhishan who whispered advice in his ear;

Angad and Hanuman found their rapture complete,
As they sat by him rubbing his lotus-like feet;
While behind him sat Lakshman, who kept watch and ward,
Quiver slung, bow and shaft in hand, always on guard.

दोहा १२

एहि बिधि करुनासील गुन धाम रामु आसीन ।
धन्य ते नर एहिं ध्यान जे रहत सदा लयलीन ।।
पूरब दिसा बिलोकि प्रभु देखा उदित मयंक ।
कहत सबहि देखहु ससिहि मृगपति सरिस असंक ।।

DOHA 12

Thus the Home of all Goodness, compassionate Rama,
Sat there upon this simple throne;
Those will ever be blest who in rapt contemplation
Their thoughts fix upon him alone.

RAMA ON
MOUNT
SUVELA

As he watched things around him, the moon slowly rose
Bright and beautiful there in the east;
"See the moon," he said, "fearlessly rising there like
"A great lion, the lordliest beast!

चौपाई १२

पूरब दिसि गिरि गुहा निवासी । परम प्रताप तेज बल रासी ।।
मत्त नाग तम कुंभ बिदारी । ससि केसरी गगन बन चारी ।।
बिथुरे नभ मुकुताहल तारा । निसि सुंदरी केर सिंगारा ।।
कह प्रभु ससि महुँ मेचकताई । कहहु काह निज निज मति भाई ।।
कह सुग्रीव सुनहु रघुराई । ससि महुँ प्रगट भूमि कै झाँई ।।
मारेउ राहु ससिहि कह कोई । उर महुँ परी स्यामता सोई ।।
कोउ कह जब बिधि रति मुख कीन्हा । सार भाग ससि कर हरि लीन्हा ।।
छिद्र सो प्रगट इंदु उर माहीं । तेहि मग देखिअ नभ परिछाहीं ।।
प्रभु कह गरल बंधु ससि केरा । अति प्रिय निज उर दीन्ह बसेरा ।।
बिष संजुत कर निकर पसारी । जारत बिरहवंत नर नारी ।।

CHAUPAI 12

"It is powerful, glorious, fearless and brave,
"And it lives in the east in a deep mountain cave;

"Dark it scatters afar like wild elephant droves;
"In its jungle--the sky—like a lion it roves.

"See how with Pearl-like stars the whole heaven is flecked,
"Ev'ning woman-like in her bright jewels bedecked."

Then he said, "Tell me, each of you, what to you mean
"In the moon all the darkness and spots that are seen."

Said Sugriv, "Raghurai, my lord, this that we see
"In the moon is earth's shadow—it seems so to me."

Others said, "When the moon suffers Rahu's attack¶, १०५३
"In its heart then as bruises these spots become black."

One said, "When Brahma fashioned divine Rati's face,¶¶ 1053
"From the moon he took part of its beauty and grace;

"This in places has left a deep crevice or mark,
"Where the heaven its shadow casts, making it dark."

सुवेल-पर्वत
पर राम

Said Lord Rama, "We know poison as the moon's brother;
"She holds him within her heart, dear as no other;

"Her rays, mixed with poison, when spread are ill-fated,
"They burn in true lovers' hearts when separated."

दोहा १३

कह मारुतसुत सुनहु प्रभु ससि तुम्हार प्रिय दास ।
तव मूरति बिधु उर बसति सोइ स्यामता अभास ।।
पवनतनय के बचन सुनि बिहसे रामु सुजान ।
दच्छिन दिसि अवलोकि पुनि बोले कृपानिधान ।।

DOHA 13

But Hanuman said, "My lord, hear me! The moon
"Is your slave, to you wholly devoted;

¶ Attack of the eclipse demon or dragon.
¶¶ Hindu Venus.

"The shadow of your dear form dwells in her heart,
"And that, lord, is the darkness you've noted."
Rama smiled at these warm-hearted words which he heard
From the Son-of-the-Wind's eager mouth;
Then the gracious and kindly one said once again,
As he turned his gaze now to the south:

चौपाई १३

देखु बिभीषन दच्छिन आसा । घन घमंड दामिनी बिलासा ।।
मधुर मधुर गरजइ घन घोरा । होइ बृष्टि जनु उपल कठोरा ।।
कहत बिभीषन सुनहु कृपाला । होइ न तडित न बारिद माला ।।
लंका सिखर उपर आगारा । तहँ दसकंधर देख अखारा ।।
छत्र मेघडंबर सिर धारी । सोइ जनु जलद घटा अति कारी ।।
मंदोदरी स्रवन ताटंका । सोइ प्रभु जनु दामिनी दमंका ।।
बाजहिं ताल मृदंग अनूपा । सोइ रव मधुर सुनहु सुरभूपा ।।
प्रभु मुसुकान समुझि अभिमाना । चाप चढ़ाइ बान संधाना ।।

RAMA ON
MOUNT
SUVELA

CHAUPAI 13

"Look, Vibhishan, out there! To the south turn your gaze;
"In the heavy dark clouds flash the lightning's bright rays,
"And from out of those clouds comes the glad sound of thunder;
"Does that mean a rainfall or hail-storm, I wonder."
Vibhishan said, "Gracious One, that is not lightning,
"Nor clouds; something else heaven's darkness is bright'ning;
"On top of Mount Lanka a fine spacious court
"Has King Ravan set up for amusement and sport;
"A great shade, Meghadambar¶ named, over him rests
"Which the thought of the gathering rain-clouds suggests,
"And Mandodari's ear jewels send out their beams
"With a brightness that lightning against dark clouds seems;

¶ Cloud-covering.

"Thence resounds measured beating of cymbals and drums,
"Like the thunder that to us from rain-filled clouds comes."

Rama smiled as he heard of this lavish display,
And an arrow affixed to his bow right away.

दोहा १४

छत्र मुकुट ताटंक तब हते एकहीं बान ।
सब कें देखत महि परे मरमु न कोऊ जान ॥
अस कौतुक करि राम सर प्रबिसेउ आइ निषंग ।
रावन सभा ससंक सब देखि महा रस भंग ॥

DOHA 14

With one shaft Ravan's sunshade and crown, and the queen's
Lovely ear-rings were severed and fell;
In the sight of those gathered they fell to the ground,
But the cause of it no one could tell.

Having done this amazing thing there, Rama's arrow
Returned straightway back to its quiver;
Ravan's courtiers, seeing their fun broken up,
Said at once with a terrorised shiver:

सुवेल-पर्वत
पर राम

चौपाई १४

कंप न भूमि न मरुत बिसेषा । अस्त्र सस्त्र कछु नयन न देखा ॥
सोचहिं सब निज हृदयँ मझारी । असगुन भयउ भयंकर भारी ॥
दसमुख देखि सभा भय पाई । बिहसि बचन कह जुगुति बनाई ॥
सिरउ गिरे संतत सुभ जाही । मुकुट परे कस असगुन ताही ॥
सयन करहु निज निज गृह जाई । गवने भवन सकल सिर नाई ॥
मंदोदरी सोच उर बसेऊ । जब तें स्रवनपूर महि खसेऊ ॥
सजल नयन कह जुग कर जोरी । सुनहु प्रानपति बिनती मोरी ॥
कंत राम बिरोध परिहरहू । जानि मनुज जनि हठ मन धरहू ।

CHAUPAI 14

"The ground did not tremble, the wind did not blow,
"And no weapon was seen that could shatter things so;"

In their hearts they all said to themselves in alarm,
" 'Tis for Ravan an omen of sure coming harm."

Ravan, seeing his courtiers were all so afraid,
With a smile and a few words this light excuse made:

"If one head of mine falls and it means something fine,¶
"What's the harm if my crown falls? That's no evil sign!

"Go home now, all the lot of you! Off to your beds!"
They all left him and went away, bowing their heads.

But Mandodari's heart was disturbed with fresh fears
From the moment her jewels had dropped from her ears;

Eyes tear-filled and hands clasped, she said, "Lord of my life,
"Hear the humble petition I bring as your wife!

"Think not Rama a man, nor a foe of him make;
"Lord, this way of the obstinate heart do not take.

दोहा १५

बिस्वरूप रघुबंस मनि करहु बचन बिस्वासु ।
लोक कल्पना बेद कर अंग अंग प्रति जासु ।।

RAMA ON
MOUNT
SUVELA

DOHA 15

"Gem of Raghu's line, he is the whole universe.
"Oh believe me! My words do not scorn!
"This is he of whom scriptures say, Of ev'ry limb
"Of his being a new world is born;

चौपाई १५

पद पाताल सीस अज धामा । अपर लोक अँग अँग बिस्रामा ।।
भृकुटि बिलास भयंकर काला । नयन दिवाकर कच घनमाला ।।
जासु घ्रान अस्विनीकुमारा । निसि अरु दिवस निमेष अपारा ।।
स्रवन दिसा दस बेद बखानी । मारुत स्वास निगम निज बानी ।।
अधर लोभ जम दसन कराला । माया हास बाहु दिगपाला ।।

¶ As in past battles.

आनन अनल अंबुपति जीहा । उतपति पालन प्रलय समीहा ।।
रोमराजि अष्टादस भारा । अस्थि सैल सरिता नस जारा ।।
उदर उदधि अधगो जातना । जगमय प्रभु की बहु कलपना ।।

CHAUPAI 15

"Death's abode his feet; head the abode of the blest;
"All the realms that exist in his members find rest;

"Thunder-clouds are his looks; Lord of Day are his eyes;
"In the play of his eyebrows Fate terrible lies;

"Fiery nostrils he has, each a heavenly horse;
"Always blinking, he brings day and night in their course;

"Say the Vedas, his ears are the ten paths of heav'n,
"Winds his breath, and the scripture his word to us giv'n;

"Lips, desire; teeth, grim death; vain Illusion his smile;
"Mighty arms the supporters of earth all the while;

"Fiery flame is his face, red of dawn is his tongue;
"Birth, sustaining and death are his movements age-long;

सुवेल-पर्वत
पर राम

"Body-hairs, trees and plants, all the kinds earth sustains;
"Rocks and hills are his bones, and the rivers his veins;

"His broad belly, the sea; hell—where filth is expelled;
"Earth—a varied appearance that he has thus willed.

दोहा १६

अहंकार सिव बुद्धि अज मन ससि चित्त महान ।
मनुज बास चर अचरमय रूप रासि भगवान ।।
अस बिचारि सुनु प्रानपति प्रभु सन बयरु बिहाइ ।
प्रीति करहु रघुबीर पद मम अहिबात न जाइ ।।

DOHA 16

"His intelligence, Brahma; self-consciousness Shiv;
"Moon—his mind, with its wisdom sublime;
"Lord in whom man and all things abide, living, lifeless,
"Embracing all being and time.

"Hear me, husband, and ponder this; give up your hatred,
"And him as the Lord Supreme hail;
"Set your love upon Raghubir's feet; 'twill be well!
"Then my fortune and bliss cannot fail!"

चौपाई १६

बिहसा नारि बचन सुनि काना । अहो मोह महिमा बलवाना ।। §
नारि सुभाउ सत्य कबि कहहीं । अवगुन आठ सदा उर रहहीं ।।
साहस अनृत चपलता माया । भय अबिबेक असौच अदाया ।।
※ रिपु कर रूप सकल तैं गावा । अति बिसाल भय मोहि सुनावा ।।
सो सब प्रिया सहज बस मोरें । समुझि परा प्रसाद अब तोरें ।।
जानेउँ प्रिया तोरि चतुराई । एहि मिस कहहु मोरि प्रभुताई ।।
तव बतकही गूढ मृगलोचनि । समुझत सुखद सुनत भयमोचनि ।।
मंदोदरि मन महुँ अस ठयऊ । पिअहि कालबस मतिभ्रम भयऊ ।।

CHAUPAI 16

RAMA ON
MOUNT
SUVELA

Ravan laughed as he heard his wife's words, and replied,
"Very strong is illusive and fanciful pride!
"Very true is the character all poets give—
"In a woman's heart all the eight evil things live,
"Hastiness, falsity, fickleness and deceit,
"Heartlessness, uncleanness, fear and ways indiscreet;
"You have told me a wonderful hair-raising story,
"In singing my enemy's greatness and glory;
"The things that you tell of are all in my hand;
"But your kindness, my dear one, I well understand;
"Your great cleverness now is as open as day,
"Of my lordship you speak in a round-about way;
"Your thoughts are as deep as your glances are charming;
"I find them delightful, all terrors disarming."
Mandodari in her heart clearly perceived
That her husband was doomed, by his mad pride deceived.

दोहा १७

एहि बिधि करत बिनोद बहु प्रात प्रगट दसकंध ।
सहज असंक सुलंकपति सभाँ गयउ मद अंध ॥

DOHA 17

Thus the ten-headed king passed in pleasure the night;
To his council again in the morning
He went, showing nothing of fear or concern,
And in pride blind to every warning.

सोरठा २

फूलइ फरइ न बेत जदपि सुधा बरषहिं जलद ।
मूरख हृदयँ न चेत जौं गुरु मिलहिं बिरंचि सम ॥

SORATHA 2

On the bamboo no flow'r or fruit grows,
Even tho' the clouds rain on it life-giving water;
The fool's heart the right never knows
Nor perceives, tho' his teacher be wise as Lord Brahma.

सुवेल-पर्वत
पर राम

चौपाई १७

इहाँ प्रात जागे रघुराई । पूछा मत सब सचिव बोलाई ॥
कहहु बेगि का करिअ उपाई । जामवंत कह पद सिरु नाई ॥
सुनु सर्बज्ञ सकल उरबासी । सर्ब रूप सब रहित उदासी ॥
मंत्र कहउँ निज मति अनुसारा । दूत पठाइअ बालिकुमारा ॥
नीक मंत्र सब के मन माना । अंगद सन कह कृपानिधाना ॥
बालितनय बुधि बल गुन धामा । लंका जाहु तात मम कामा ॥
बहुत बुझाइ तुम्हहि का कहऊँ । परम चतुर मैं जानत अहऊँ ॥
काजु हमार तासु हित होई । रिपु सन करेहु बतकही सोई ॥

CHAUPAI 17

In the other band Rama, awake at sun-rise,
Called his councillors, asking what they would advise:

"Tell me quickly," he said, "what will be our best plan."
Jamavant, bowing low, in reply thus began:

"O thou who dost inhabit all hearts, all things knowing,
"Apart from all, found in all, longing ne'er showing,

"Lord, this is my mind and the counsel I bring—
"As your envoy Prince Angad first send to the king."

This advice, without question, the council approved;
Rama called Angad (by their support deeply moved):

"You, as Bali's son, have strength and wisdom, my friend;
"Go to Lanka town; there in my work your aid lend;

"There is no need to tell what to do when you're there;
"Few, I know, in wise cleverness with you compare; १०६०

"With my foe such relationships try to attain
"As may do him some good and my ends for me gain." 1060

सोरठा ३

ANGAD GOES AS ENVOY TO RAVAN

प्रभु आज्ञा धरि सीस चरन बंदि अंगद उठेउ ।
सोइ गुनसागर ईस राम कृपा जा पर करहु ।।
स्वयंसिद्ध सब काज नाथ मोहि आदरु दियउ ।
अस बिचारि जुबराज तन पुलकित हरषित भयउ ।।

SORATHA 3

Angad welcomed the Master's behests,
And said to him, as humbly he bowed low before him,
"On whom, lord, your kindliness rests,
"In him ocean-like gather all graces and virtues;

"Itself will the thing you have willed
"Come to pass; but you've honoured me by this commission."
With such thoughts was Angad's mind filled;
He was thrilled thro' with his joyous emotion.

चौपाई १८

वंदि चरन उर धरि प्रभुताई । अंगद चलेउ सबहि सिरु नाई ।। §
प्रभु प्रताप उर सहज असंका । रन बाँकुरा बालिसुत बंका ।।

पुर पैठत रावन कर बेटा । खेलत रहा सो होइ गै भेंटा ।।
बातहिं बात करष बढ़ि आई । जुगल अतुल बल पुनि तरुनाई ।।
तेहिं अंगद कहुँ लात उठाई । गहि पद पटकेउ भूमि भवाँई ।।
निसिचर निकर देखि भट भारी । जहँ तहँ चले न सकहिं पुकारी ।।
एक एक सन मरमु न कहहीं । समुझि तासु बध चुप करि रहहीं ।।
☆ भयउ कोलाहल नगर मझारी । आवा कपि लंका जेहिं जारी ।।
अब धौं कहा करिहि करतारा । अति सभीत सब करहिं बिचारा ।।
बिनु पूछें मगु देहिं दिखाई । जेहि बिलोक सोइ जाइ सुखाई ।।

CHAUPAI 18

To the greatness of Rama he bowed, trustful-hearted,
And, off'ring salute to all present, departed;

Thoughts of his lord's pow'r made his heart unafraid;
He was Bali's true son, brave in fight, undismayed.

As he entered the city he met Ravan's son,
Who was taking part just then in playing and fun;

Both were strong, active, youthful, and as they engaged
In back talk with each other were both soon enraged;

अंगद का
दौत्य कर्म

Ravan's son in his anger gave Angad a kick;
Angad, seizing his foot, threw him down just as quick.

Those who saw this a warrior bold recognised,
And went silently off, fearful now and surprised;

Each, this pow'r understanding well, silent remained,
And from telling his thoughts deep and secret refrained.

In the city the fearful news soon spread around,
"The ape's come here who burnt Lanka down to the ground!

"What will now God Almighty to us and ours send?"
Thus they fearfully wondered what this might portend;

They at once showed the road, tho' he asked it of none;
Looking at him, all seemed paralysed and undone.

दोहा १८

गयउ सभा दरबार तव सुमिरि राम पद कंज ।
सिंह ठवनि इत उत चितव धीर बीर बलपुंज ।।

DOHA 18

To the enemy's Darbar Hall Angad thus came,
With his heart on the Lord's feet reliant;
He walked like a lion, looked here and there round him,
A hero stalwart and defiant.

चौपाई १९

तुरत निसाचर एक पठावा । समाचार रावनहि जनावा ।।
सुनत बिहसि बोला दससीसा । आनहु बोलि कहाँ कर कीसा ।।
आयसु पाइ दूत बहु धाए । कपिकुंजरहि बोलि लै आए ।।
अंगद दीख दसानन बैसा । सहित प्रान कज्जलगिरि जैसा ।।
भुजा बिटप सिर सृंग समाना । रोमावली लता जनु नाना ।।
मुख नासिका नयन अरु काना । गिरि कंदरा खोह अनुमाना ।।
गयउ सभाँ मन नेकु न मुरा । बालितनय अति बल बाँकुरा ।।
उठे सभासद कपि कहुँ देखी । रावन उर भा क्रोध बिसेषी ।।

CHAUPAI 19

ANGAD GOES AS ENVOY TO RAVAN

He sent off a demon at once, without fear;
To tell Ravan, the king, that an envoy was here;

Ravan said when he heard the news, "Bring him to me!
"Where's he come from, this monkey chap? Whose ape is he?"

With the word, many demons ran quickly to bring
The great giant-like monkey-chief up to their king.

Angad looked at the ten-headed king with some awe;
It seemed there—but alive—a Soot-Mountain he saw;

Like great trees were his arms; crowning peaks were his heads;
And his body-hair like a great vine as it spreads;

Looking at each great eye and ear, each mouth and nose,
They seemed deep sunken caves, or great rocks that uprose.

Ent'ring in, Angad's heart neither shrank back nor turned,
He the name of courageous one rightly had earned;

All the councillors rose as the envoy arrived;
But in Ravan's heart nothing but anger survived.

दोहा १९

जथा मत्त गज जूथ महुँ पंचानन चलि जाइ ।
राम प्रताप सँभारि उर बैठ सभाँ सिरु नाइ ।।

DOHA 19

Like a lion among herded elephants, Angad
Came in and the councillors met;
Bowing to them, he then took his seat, with his heart
Upon Rama's unmatched power set.

चौपाई २०

कह दसकंठ कवन तैं बंदर । मैं रघुबीर दूत दसकंधर ।।
मम जनकहि तोहि रही मिताई । तव हित कारन आयउँ भाई ।।
उत्तम कुल पुलस्ति कर नाती । सिव बिरंचि पूजेहु बहु भाँती ।।
बर पायहु कीन्हेहु सब काजा । जीतेहु लोकपाल सुरराजा ।।
नृप अभिमान मोह बस किंबा । हरि आनेहु सीता जगदंबा ।।
अब सुभ कहा सुनहु तुम्ह मोरा । सब अपराध छमिहि प्रभु तोरा ।।
दसन गहहु तृन कंठ कुठारी । परिजन सहित संग निज नारी ।।
सादर जनकसुता करि आगें । एहि बिधि चलहु सकल भय त्यागें ।।

अंगद-रावण-संवाद

CHAUPAI 20

Ravan asked, "Monkey, who are you? In whose employ?"
Angad answered, "King Ravan, I'm Rama's envoy;

"Between you and my father was friendship, I know;
"I've come here for your good, as your brother also;

"In a good fam'ly born, grandson of Saint Pulast,
"You have long worshipped Siva and Brahma august;

"By the blessing they gave you, great deeds have you done,
"Over Indra and Earth's guardians victory won;

"But with false pride and passion your mind is now swollen,
"And Sita, World-Mother, you've daringly stolen;

"Now if you will heed the good counsel I give you,
"My master will ev'ry offence then forgive you;

"Keep boasting and threats to yourself for your life;
"With you taking your household, your friends and your wife,

"Janak's daughter respectfully placed before all,
"Come without any fear, at my master's feet fall,

दोहा २०

प्रनतपाल रघुबंसमनि त्राहि त्राहि अब मोहि ।
सुनतहिं आरत बचन प्रभु अभय करहिंगे तोहि ।। §

DOHA 20

"With this pray'r: 'Save me, even me! Gem of the line
"'Of Raghu and the suppliant's saviour!'
"These pleading words hearing, the Lord will dispel
"All your fears, by his sure grace and favour."

चौपाई २१

रे कपि पोच बोलु संभारी । मूढ न जानेहि मोहि सुरारी ।।
कहु निज नाम जनक कर भाई । केहि नातें मानिऐ मिताई ।।
अंगद नाम बालि कर बेटा । तासों कबहुँ भई तोहिं भेटा ।।
अंगद बचन सुनत सकुचाना । रहा बालि बानर मैं जाना ।।
अंगद तहीं बालि कर बालक । उपजेहु बंस अनल कुल घालक ।।
गर्भ न गयउ ब्यर्थ तुम्ह जायहु । निज मुख तापस दूत कहायहु ।।
अब कहु कुसल बालि कहँ अहई । बिहसि बचन तब अंगद कहई ।।
दिन दस गएँ बालि पहिं जाई । बूझेउ कुसल सखा उर लाई ।।
राम बिरोध कुसल जसि होई । सो सब तोहि सुनाइहि सोई ।।
सुनु सठ भेद होइ मन ताकें । श्री रघुबीर हृदयँ नहिं जाकें ।।

CONVERSATION OF ANGAD AND RAVAN

CHAUPAI 21

"Wretched monkey," said Ravan, "take care how you speak!
"Don't you know I'm the foe whom the gods humbly seek?

"Tell me, Who is your father and what is your name,
"And by what fine connection my friendship you claim!"

"I am King Bali's son," he replied, "Angad named;
"Since my father you met at times, friendship I've claimed."

Ravan at Angad's words for a moment was stalled;
Then said, "Yes, once a monkey I knew Bali called;

"But if Angad's the son of the Bali I've known,
"He was born to burn up his own fam'ly and throne;

"Your poor mother has fruitlessly brought you to birth,
"Since you say you're a hermit's envoy here on earth;

"Where is Bali? He's well? Tell me, since you're his child!"
As he answered these proud mocking words, Angad smiled:

"You will be with King Bali ere ten days have passed!
"Ask him lovingly how he fares! You'll know at last!

"He will tell you what comes to the person who dares
"To fight Rama, he knows very well how he fares;

"Fool! Against himself that one his own mind divides,
"In whose heart, as his lord, Rama never abides.

दोहा २१

हम कुलघालक सत्य तुम्ह कुलपालक दससीस ।
अंधउ बधिर न अस कहहिं नयन कान तव बीस ॥

अंगद-रावण-संवाद

DOHA 21

"So you think I'm destroying my fam'ly, and you
"With your ten heads are saviour of yours!
"Surely no one could ever call you blind and deaf,
"With your eyes and ears numbered in scores!

चौपाई २२

सिव बिरंचि सुर मुनि समुदाई । चाहत जासु चरन सेवकाई ॥
तासु दूत होइ हम कुल बोरा । अइसिहुँ मति उर बिहर न तोरा ॥
सुनि कठोर बानी कपि केरी । कहत दसानन नयन तरेरी ॥
खल तव कठिन बचन सब सहऊँ । नीति धर्म मैं जानत अहऊँ ॥
कह कपि धर्मसीलता तोरी । हमहुँ सुनी कृत पर त्रिय चोरी ॥
देखी नयन दूत रखवारी । बूड़ि न मरहु धर्मब्रत धारी ॥
कान नाक बिनु भगिनि निहारी । छमा कीन्हि तुम्ह धर्म बिचारी ॥
धर्मसीलता तव जग जागी । पावा दरसु हमहुँ बड़ भागी ॥

CHAUPAI 22

"Him for whom Brahma, Shiv and all saintly ones live,
"Ever wishing, at his feet their service to give—

"Could my race by my serving him be shamed or curst?
"At such thoughts should your heart be torn open and burst!"

Thus in harsh voice and hot words the monkey's wrath flared.
The Ten-headed One said as he angrily glared,

"Wretch! It's hard to sit here and put up with such things.
"But I know what is decent and righteous for kings."

Angad said, "Of your righteous and virtuous life
"I have heard—how you've stolen another man's wife!

१०६६ "With my own eyes I've seen how an envoy you guard!
"Fine vow-keeper! To drown and kill such must be hard!

1066 "When your sister returned home without nose and ears,
"You forgave it! For reasons that true faith reveres!

"The whole world knows how good and how righteous you are!
"And I've seen it—I, born 'neath the luckiest star!"

CONVERSATION OF ANGAD AND RAVAN

दोहा २२

जनि जल्पसि जड जंतु कपि सठ बिलोकु मम बाहु ।
लोकपाल बल बिपुल ससि ग्रसन हेतु सब राहु ।।
पुनि नभ सर मम कर निकर कमलन्हि पर करि बास ।
सोभत भयउ मराल इव संभु सहित कैलास ।।

DOHA 22

Ravan said, "Silly brute! Stop your monkey-ish talk!
"Take a look at my arms that could soon
"Overcome the great strength of earth's guardi'ns, sure as
"Demon Rahu can swallow the moon!

"Take a look at these hands that like lotuses spread
"O'er the lake of broad heaven's expanse,
"Upon which, like a swan among lilies, sits Kailash
"With Siva, the lord of the dance!

चौपाई २३

तुम्हरे कटक माँझ सुनु अंगद । मो सन भिरिहि कवन जोधा बद ॥
तव प्रभु नारि बिरहँ बलहीना । अनुज तासु दुख दुखी मलीना ॥
तुम्ह सुग्रीव कूलद्रुम दोऊ । अनुज हमार भीरु अति सोऊ ॥
जामवंत मंत्री अति बूढ़ा । सो कि होइ अब समर अरूढा ॥
सिल्प कर्म जानहिं नल नीला । है कपि एक महा बलसीला ॥
आवा प्रथम नगरु जेहिं जारा । सुनिं हँसि बोलेउ बालिकुमारा ॥
सत्य बचन कहु निसिचर नाहा । साँचेहुँ कीस कीन्ह पुर दाहा ॥
रावन नगर अल्प कपि दहई । को अस झूँठ कहै को सुनई ॥
जो अति सुभट सराहेहु रावन । सो सुग्रीव केर लघु धावन ॥
चलइ बहुत सो बीर न होई । पठवा खबरि लेन हम सोई ॥ § १०६७

CHAUPAI 23 1067

"Angad, say! Have you any one in all your band
"Strong and daring enough to fight me hand to hand?
"Your great leader has lost with his wife all his might,
"And depressed is his brother by that sadd'ning sight;
"You and Sugriv are trees doomed by enmity's flood,
"And my brother's a coward, altho' of my blood;
"Jamavant is a counsellor so worn with age
"That he never again could in battle engage;
"Skilled are Nala and Nila, but mere artisans!
"There's but one of you mighty in deeds as in plans,
"One who came here and burnt up my town not long since."
With a smile, when he heard this, said Angad the prince,
"Was it really so, great demon king? What a pity!
"A mere monkey able to burn up your city?
"An ape here in Ravan-town such things achieve?
"Surely none this incredible thing will believe!
"He to whom you such daring and prowess ascribe
"Is but one king's envoy in the whole monkey tribe!

अंगद-रावण-संवाद

"When we want one to go far and fast, him we choose;
"He's no fighter! He's simply sent out to get news!

दोहा २३

अब जानेउँ पुर दहेउ कपि बिनु प्रभु आयसु पाइ ।
फिरि न गयउ निज नाथ पहिं तेहिं भय रहा लुकाइ ।।
☼ सत्य कहहि दसकंठ सब मोहि न सुनि कछु कोह ।
कोउ न हमरें कटक अस तो सन लरत जो सोह ।।
प्रीति बिरोध समान सन करिअ नीति अस आहि ।
जौं मृगपति बध मेडुकन्हि भल कि कहइ कोउ ताहि ।।
जद्यपि लघुता राम कहुँ तोहि बधें बड़ दोष ।
तदपि कठिन दसकंठ सुनु छत्रि जाति कर रोष ।।§
बक्र उक्ति धनु बचन सर हृदयँ दहेउ रिपु कीस ।
प्रतिउत्तर सड़सिन्ह मनहुँ काढ़त भट दससीस ।।
हँसि बोलेउ दसमौलि तब कपि कर बड़ गुन एक ।
जो प्रतिपालइ तासु हित करइ उपाय अनेक ।।

CONVERSATION OF ANGAD AND RAVAN

DOHA 23

" 'Tis the first time I've heard of a monkey without
"His lord's word causing so much disaster!
"Perhaps for that reason he's hidden himself!
"He's afraid to go back to his master!

"You've told me the truth, I know, Ten-headed monster;
"But hearing it I'm not enraged!
"There's not one in our whole band would feel it an honour
"If with you in battle engaged!

"Deal with only your equals in love and in war,
"Is a rule all should strictly observe;
"If a lion should kill a frog, no one would praise him
"For heroic daring and nerve!

"It would be an offence for my lord to kill you,
"Such a small, insignificant thing!
"Yes, 'tis well you should know that a Kshatriya's rage
"Is a dire threat, O Ten-headed king!"

Angad set his foe's heart burning with fiery words
Sent like shafts from the bow of sarcasm;
With his pincers of counter-reply Ravan drew
Each one out as he felt its hot spasm.
King Ravan then laughingly answered, "One virtue
"All monkeys possess—none exceeds them
"In this—they will heartily plan and do all kinds
"Of service for any who feeds them!

चौपाई २४

धन्य कीस जो निज प्रभु काजा । जहँ तहँ नाचइ परिहरि लाजा ।।
नाचि कूदि करि लोग रिझाई । पति हित करइ धर्म निपुनाई ।।
अंगद स्वामिभक्त तव जाती । प्रभु गुन कस न कहसि एहि भाँती ।।
मैं गुन गाहक परम सुजाना । तव कटु रटनि करउँ नहिं काना ।।
कह कपि तव गुन गाहकताई । सत्य पवनसुत मोहि सुनाई ।।
बन बिधंसि सुत बधि पुर जारा । तदपि न तेहिं कछु कृत अपकारा ।।
सोइ बिचारि तव प्रकृति सुहाई । दसकंधर मैं कीन्हि ढिठाई ।।
देखेउँ आइ जो कछु कपि भाषा । तुम्हरें लाज न रोष न माषा ।।
जौं असि मति पितु खायहु कीसा । कहि अस बचन हँसा दससीसा ।।
पितहि खाइ खातेउँ पुनि तोहीं । अबहीं समुझि परा कछु मोहीं ।।
बालि बिमल जस भाजनु जानी । हतउँ न तोहि अधम अभिमानी ।।
कहु रावन रावन जग केते । मैं निज स्रवन सुने सुनु जेते ।।
बलिहि जितन एकु गयउ पताला । राखा बाँधि सिसुन्ह हयसाला ।।
खेलहिं बालक मारहिं जाई । दया लागि बलि दीन्ह छोड़ाई ।।
एकु बहोरि सहसभुज देखा । धाइ धरा जिमि जंतु बिसेषा ।।
कौतुक लागि भवन लै आवा । सो पुलस्ति मुनि जाइ छोड़ावा ।।

अंगद-रावण-
संवाद

CHAUPAI 24

"Truly happy the monkey who's ready to prance
"For his master, whenever he tells him to dance!

"By their prancing and dancing the people they please,
"Serve their master and duty with cleverest ease;

"Such devotion to lords is a true monkey feature;
"In praising your master you're true to your nature;

"I note and appreciate any good trait;
"To your bitter words, therefore, no heed do I pay."

Angad answered, "By what I've heard Hanuman tell,
"Of the kindness you show to the good I know well!

"Tho' your son he killed, city burned, garden destroyed,
"Yet against him no harsh thought or word you employed!

"Knowing this is your nature and how others fared,
"To come here and to speak thus I also have dared!

"Just as Hanuman told me, I also have seen
"In you no trace of shame, no conceit and no spleen!" १०७०

Then the Ten-headed king laughed and said, "Monkey! Rather,
"If you are so wise, you could eat your own father!" 1070

Said Angad, "Eat him? Eat you, rather, you'd find,
"Were it not that another thought comes to my mind!

CONVERSATION OF ANGAD AND RAVAN

"You're a tribute to Bali's unclouded renown,
"Or I'd kill you right here, you vile, arrogant clown!

"Ravans! How many are there then? Give me your word,
"And I'll tell of how many myself I have heard!

"One in hell giant Bali sought once, as tho' able
"To conquer him—children tied him in a stable,

"They beat him and mocked him, unmercif'lly teased him,
"Till Bali took pity on him and released him;

"Another—the hundred-armed giant once spied him,
"As some funny creature he seized him and eyed him,

"For sport to his home did the giant then lead him,
"But saintly Pulastya came by there and freed him;

दोहा २४

एक कहत मोहि सकुच अति रहा बालि कीं काँख ।
इन्ह महुँ रावन तैं कवन सत्य बदहि तजि माख ।।

DOHA 24

"There's one I am bashful to speak of, the one
"Who was held tight beneath Bali's arm,
"Now, which one of these Ravans are you? Tell the truth
"Without anger, conceit, or alarm."

चौपाई २५

सुनु सठ सोइ रावनु वलसीला । हरगिरि जान जासु भुज लीला ॥
जान उमापति जासु सुराई । पूजेउँ जेहि सिर सुमन चढ़ाई ॥
सिर सरोज निज करन्हि उतारी । अमित बार पूजेउँ त्रिपुरारी ॥
भुज बिक्रम जानहिं दिगपाला । सठ अजहूँ जिन्ह कें उर साला ॥
जानहिं दिग्गज उर कठिनाई । जब जब भिरेउँ जाइ बरिआई ॥ १०७१
जिन्ह के दसन कराल न फूटे । उर लागत मूलक इव टूटे ॥
जासु चलत डोलत इमि धरनी । चढ़त मत्त गज जिमि लघु तरनी ॥ 1071
सोइ रावनु जग बिदित प्रतापी । सुनेहिं न स्रवन अलीक प्रलापी ॥

CHAUPAI 25

अंगद-रावण-संवाद

"Listen, fool!" Ravan said, "Me as that Ravan own
"Whose great arms by their strength to Mount Kailash are known;

"Whom Lord Siva knows well for his valorous pow'rs,
"Since I offered my heads in his worship, not flow'rs;

"I have cut off my heads for him many a time,
"And as lotuses brought them in worship sublime!

"All earth's quarter-guards know of my terrible might;
"Even yet the fools feel their heart's first painful fright;

"And the earth-bearing elephants learnt of my chest—
"That it's hard—when in wrestling with me they were pressed;

"Then the tusks that ne'er shattered from great thunder-bolts,
"Broke like radishes under the force of my jolts!

"I am he by whose movements earth trembles and quakes,
"As, when elephants board, a boat quivers and shakes!

"I'm that world-renowned Ravan, I give you my word;
"Have you never, you fool, of that mighty one heard?

दोहा २५

तेहि रावन कहुँ लघु कहसि नर कर करसि बखान ।
रे कपि बर्बर खर्ब खल अब जाना तव ज्ञान ।।

DOHA 25

"Of that Ravan you dare to speak lightly, and of
"A mere man make this blustering row!
"Ah, you wretch of a chattering monkey! If thus far
"You've not known him, know him well now!"

चौपाई २६

सुनि अंगद सकोप कह बानी । बोलु सँभारि अधम अभिमानी ।।
सहसबाहु भुज गहन अपारा । दहन अनल सम जासु कुठारा ।।
जासु परसु सागर खर धारा । बूड़े नृप अगनित बहु बारा ।।
तासु गर्ब जेहि देखत भागा । सो नर क्यों दससीस अभागा ।।
रामु मनुज कस रे सठ बंगा । धन्वी कामु नदी पुनि गंगा ।।
पसु सुरधेनु कलपतरु रूखा । अन्न दान अरु रस पीयूषा ।।
बैनतेय खग अहि सहसानन । चिंतामनि पुनि उपल दसानन ।।
सुनु मतिमंद लोक बैकुंठा । लाभ कि रघुपति भगति अकुंठा ।।

CONVERSATION OF ANGAD AND RAVAN

CHAUPAI 26

Having heard all this, wrathfully Angad replied,
"Take good care how you talk in your devilish pride!

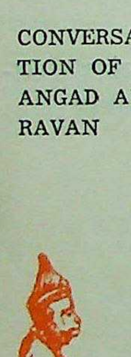
"He who turned Thousand-arms' mighty limbs to mere ash
"With his axe, like a forest fire burning up trash,

"He whose sword is an ocean-tide in which were drowned
"Many times in vast numbers great rulers renowned,

"At the sight of whose greatness in fear others ran;
"Wretched fool! How dare any one call him mere man?

"Rama merely a man, knave? Why then, it would seem
"The Love-god's a mere archer! Ganges a mere stream!

"Heaven's cow and tree common things for common use!
"Grain off'rings mere grain! Heav'nly nectar mere juice!



"Great Garur a mere bird! Shesh-nag merely a snake!
"Heaven's gem a mere stone! That's the line that you take!

"You, blind fool, make a mere world of fair Paradise,
"Love for Rama a boon of small value or price!

दोहा २६

सेन सहित तव मान मथि बन उजारि पुर जारि ।
कस रे सठ हनुमान कपि गयउ जो तव सुत मारि ।।

DOHA 26

"Hanuman, he who you and your pride overthrew
"With your army—was he but an ape?
"When he wasted your garden, your city burnt down
"And your son killed, how could he escape?

चौपाई २७

¤ सुनु रावन परिहरि चतुराई । भजसि न कृपासिंधु रघुराई ।।
जौं खल भएसि राम कर द्रोही । ब्रह्म रुद्र सक राखि न तोही ।।
मूढ बृथा जनि मारसि गाला । राम बैर होइहि अस हाला ।।
तव सिर निकर कपिन्ह के आगें । परिहहिं धरनि राम सर लागें ।।
ते तव सिर कंदुक सम नाना । खेलिहहिं भालु कीस चौगाना ।।
जबहिं समर कोपिहि रघुनायक । छुटिहहिं अति कराल बहु सायक ।।
तब कि चलिहि अस गाल तुम्हारा । अस बिचारि भजु राम उदारा ।।
सुनत बचन रावन परजरा । जरत महानल जनु घृत परा ।।

अंगद-रावण-संवाद

CHAUPAI 27

"Listen, Ravan! Have done with your proud, clever ways;
"Give to Rama, the Ocean of Kindness, your praise.

"Even Brahma and Siva cannot guard the life
"Of the knave who with Lord Rama carries on strife.

"If in folly you proudly and wildly exult
"As a foe against Rama, then this will result—

"Rama's arrows will cut off your heads and they all
"To the ground, before his monkey army, will fall;

"Then the monkeys will take them as balls and will play
"With their bear allies fine games of polo each day.

"On the battle-field Raghunath's rage rises high,
"When his terrible arrows of wrath he lets fly;

"Then you soon will be shorn of your boasting and pride;
"Think of this now, and in Rama's goodness confide."

Hearing this, yet more furi'usly burned Ravan's ire,
As when butter is thrown in a fierce flaming fire.

दोहा २७

कुंभकरन अस बंधु मम सुत प्रसिद्ध सक्रारि ।
मोर पराक्रम नहिं सुनेहि जितेउँ चराचर झारि ।। §

DOHA 27

"You've not heard," he asked, "of Kumbhakaran, my brother?
"Of Indra's defeat by my son?
"Or of my mighty prowess, by which o'er the whole
"Universe I dominion have won?

CONVERSATION OF ANGAD AND RAVAN

चौपाई २८

सठ साखामृग जोरि सहाई । बाँधा सिंधु इहइ प्रभुताई ।।
नाघहिं खग अनेक बारीसा । सूर न होहिं ते सुनु जड़ कीसा ।।
मम भुज सागर बल जल पूरा । जहँ बूड़े बहु सुर नर सूरा ।।
बीस पयोधि अगाध अपारा । को अस बीर जो पाइहि पारा ।।
दिगपालन्ह मैं नीर भरावा । भूप सुजस खल मोहि सुनावा ।।
जौं पै समर सुभट तव नाथा । पुनि पुनि कहसि जासु गुन गाथा ।।
तौ बसीठ पठवत केहि काजा । रिपु सन प्रीति करत नहिं लाजा ।।
हरगिरि मथन निरखु मम बाहू । पुनि सठ कपि निज प्रभुहि सराहू ।।

CHAUPAI 28

"What has your lord done, rogue? Brought a great monkey crowd
"Just to bridge the sea! Nothing of which to be proud!

"Birds cross time and again o'er the vast ocean's waves;
"That, you fool of a monkey, does not make them braves!

"There's an ocean of strength in these great arms of mine
"That has drowned many heroes, human and divine!

"Twenty arms! Twenty fathomless, unbounded seas!
"There was never a hero could cross over these!

"Ah! I made the earth's guardians once draw water for me!
"Yet you, knave, the fame of your king set before me!

"If your lord is one so heroic in battle—
"You harp so much on his great soldierly mettle—

"In sending an envoy here, what is his aim?
"Seeking peace with a foe! Has he no sense of shame?

"See these arms that could use Mount Kailash as a churn,
"Then, you fool, praise your king, if you can, in your turn!

दोहा २८

¤ सूर कवन रावन सरिस स्वकर काटि जेहिं सीस ।
हुने अनल महुँ बार बहु हरषित साखि गिरीस ।।

DOHA 28

"Many times with my own hands I've cut off my heads,
"Cast them into the most sacred flame!
"More heroic than I, Ravan, no one could be—
"For this Siva as witness I claim.

अंगद-रावण-संवाद

चौपाई २९

जरत बिलोकेउँ जबहिं कपाला । बिधि के लिखे अंक निज भाला ।।
नर कें कर आपन बध बाँची । हँसेउँ जानि बिधि गिरा असाँची ।।
सोउ मन समुझि त्रास नहिं मोरें । लिखा बिरंचि जरठ मति भोरें ।। §
आन बीर बल सठ मम आगें । पुनि पुनि कहसि लाज पति त्यागें ।।
कह अंगद सलज्ज जग माहीं । रावन तोहि समान कोउ नाहीं ।।
लाजवंत तव सहज सुभाऊ । निज मुख निज गुन कहसि न काऊ ।।
सिर अरु सैल कथा चित रही । ता तें बार बीस तें कही ।।
सो भुजबल राखेहु उर घाली । जीतेहु सहसबाहु बलि बाली ।।
सुनु मतिमंद देहि अब पूरा । काटें सीस कि होइअ सूरा ।।
बाजीगर कहुँ कहिअ न बीरा । काटइ निज कर सकल सरीरा ।।

CHAUPAI 29

"Once I saw my heads burn in that most holy crater,
"With words on the forehead writ by the Creator;

"I laughed when I read there, 'A man will slay you,'
"Knowing this—tho' the Lord's word—could never come true.

"Well I know the Lord wrote it in error when old;
"Never once has the fear of it on me laid hold;

"Can another as hero with me once be named?
"Fool! To say it or think it should make you ashamed!"

"There is none in the world, Ravan," Angad declared,
"Who in such modest shame can with you be compared!

"Modesty is with you a most natural thing!
"Never once your own praises would you wish to sing!

"You're obsessed with your 'heads' and your 'Mount Kailash' tales!
"Twenty times have you told them! The theme never fails!

CONVERSA-
TION OF
ANGAD
AND
RAVAN

"Say, why did you not win when you went out to fight
"Bali, Bali and Thousand-arms? Where was your might?

"You have got your whole body now, ignorant knave!
"Merely cutting your heads off would not make you brave!

"If it would, what a hero a juggler would be,
"For he cuts his whole body to pieces, you see!

दोहा २९

जरहिं पतंग बिमोह बस भार बहहिं खरबृंद ।
ते नहिं सूर कहावहीं समुझि देखु मतिमंद ॥

DOHA 29

"Understand this, you ignorant fool! When a poor
"Donkey carries a big heavy burden,
"Or moths drawn by flame are burnt up, they don't win
"A fine heroic name as their guerdon.

चौपाई ३०

¤ अब जनि बतबढ़ाव खल करही । सुनु मम बचन मान परिहरही ।।
दसमुख मैं न बसीठीं आयउँ । अस बिचारि रघुबीर पठायउँ ।।
बार बार इमि कहइ कृपाला । नहिं गजारि जसु बधें सृगाला ।।
मन महुँ समुझि बचन प्रभु केरे । सहेउँ कठोर बचन सठ तेरे ।।
नाहिं त करि मुखभंजन तोरा । लै जातेउँ सीतहि बरजोरा ।।
जानेउँ तव बल अधम सुरारी । सूनें हरि आनिहि परनारी ।।
तैं निसिचर पति गर्ब बहूता । मैं रघुपति सेवक कर दूता ।।
जौं न राम अपमानहिं डरऊँ । तोहि देखत अस कौतुक करऊँ ।। §

CHAUPAI 30

"Listen to me! Do not in your pride go too far!
"Give up being the swollen-head fool that you are!
"I have come to you, Ten-heads, by Lord Rama sent;
"But to make peace terms with you is not our intent.
"Many times did the kindly one give me this word:
"'Fame was ne'er by fox-killing on tigers conferred.'
"In my heart I these words of my master retain,
"And can thus your harsh insolence treat with disdain;
"Otherwise I'd have smashed in your ten heads of course,
"And then carried off Sita to Rama by force.
"Very well I know, wretch, how your strength you display!
"Carry off the Lord's wife—but when he is away!
"Demon king! You are swollen with poor prideful stuff!
"Envoy of Rama's servant am I! 'Tis enough!
"Were it not that I fear his reproach to incur,
"I would treat you to this display right where you are—

अंगद-रावण-संवाद

दोहा ३०

तोहि पटकि महि सेन हति चौपट करि तव गाउँ ।
मंदोदरी समेत सठ जनकसुतहि लै जाउँ ।।

DOHA 30

"You I'd dash to the ground, your whole army destroy,
"Smash your city to mere smithereens;
"Then I'd carry away Janak's daughter, and with her
"Mandodari and all your queens!

चौपाई ३१

जौं अस करौं तदपि न बड़ाई । मुएहि बधें कछु नहिं मनुसाई ॥
कौल कामबस कृपिन बिमूढा । अति दरिद्र अजसी अति बूढ़ा ॥
सदा रोगबस संतत क्रोधी । बिष्नु बिमुख श्रुति संत बिरोधी ॥
तनु पोषक निंदक अघ खानी । जीवत सव सम चौदह प्रानी ॥
अस बिचारि खल बधउँ न तोही । अब जनि रिस उपजावसि मोही ॥
सुनि सकोप कह निसिचर नाथा । अधर दसन दसि मींजत हाथा ॥
रे कपि पोच मरन अब चहसी । छोटे बदन बात बड़ि कहसी ॥
कटु जल्पसि जड कपि बल जाकें । बल प्रताप बुधि तेज न ताकें ॥

CONVERSATION OF ANGAD AND RAVAN

CHAUPAI 31

"But to do that would on me no great glory shed;
"Where's the prowess in killing one already dead?

"I know full fourteen types of men dead while they're living—
"The outcast, the lust-bound, the fool, the un-giving,

"The poverty-bound, the dishonoured, the aged,
"The man always unwell, the man always enraged,

"The flesh-lover, one sland'rous, one filled with sin's taints,
"Rama's foe, and one hostile to scripture and saints;

"But for such thoughts I'd kill you right here on this spot;
"Now, I warn you, don't make me more angry and hot."

Hearing this, the great demon, in anger's hot grip,
Answered, wringing his hand hard and biting his lip:

"Ah, you wretch of a monkey! It's death that you seek!
"Tho' your body's small, mighty big words you can speak!

"He in whose name you utter such bold, bitter things
"Does not have the strength, wisdom and glory of kings.

दोहा ३१

अगुन अमान जानि तेहि दीन्ह पिता बनबास ।
सो दुख अरु जुबती बिरह पुनि निसि दिन मम त्रास ।।
जिन्ह के बल कर गर्ब तोहि अइसे मनुज अनेक ।
खाहिं निसाचर दिवस निसि मूढ समुझु तजि टेक ।।

DOHA 31

"When he showed he lacked dignified manliness, he
"To the woods by his father was banned;
"That was pain; now he's lost his wife, and day and night
"In great terror of me must he stand!

"Understand and give up being obstinate, fool!
"Daily, nightly, an unnumbered host
"By my demons are eaten of persons like him
"Of whose strength you have made here your boast."

चौपाई ३२

अंगद-रावण-संवाद

जब तेहिं कीन्हि राम कइ निंदा । क्रोधवंत अति भयउ कपिंदा ।।
हरि हर निंदा सुनइ जो काना । होइ पाप गोघात समाना ।।
कटकटान कपिकुंजर भारी । दुहु भुजदंड तमकि महि मारी ।।
डोलत धरनि सभासद खसे । चले भाजि भय मारुत ग्रसे ।।
गिरत दसानन उठा सँभारी । भूतल परे मुकुट षटचारी ।।
कुछु तेहिं लै निज सिरन्हि सँवारे । कछु अंगद प्रभु पास पबारे ।।
आवत मुकुट देखि कपि भागे । दिनहीं लूक परन बिधि लागे ।।
की रावन करि कोपु चलाए । कुलिस चारि आवत अति धाए ।।
कह प्रभु हँसि जनि हृदयँ डेराहू । लूक न असनि केतु नहिं राहू ।।
ए किरीट दसकंधर केरे । आवत बालितनय के प्रेरे ।।

CHAUPAI 32

As in this way the demon Lord Rama abused,
More than ever the princely ape's anger was roused.

Who lends ears with abuse of the gods to be filled
Is as guilty as tho' sacred cows he had killed.

Knowing this well, the huge monkey gnashed his great teeth,
And with both his great hands struck the ground underneath;

The earth shook; all the councillors fell on their faces,
Then as by a storm driven, fled from their places.

King Ravan was able himself to uphold,
But his ten crowns fell off and before him there rolled;

Some himself he replaced as he sat on his throne;
Others at Rama's feet by Prince Angad were thrown.

As they saw the crowns come, off the monkeys ran fast,
Thinking, "God in the day-time has meteors cast;

"Or else Ravan to blast us with his wrathful jolts
"Has attacked us in this way with great thunder-bolts."

Rama laughingly said, "Let no fear grip your hearts!
"These are not divine meteors; nor demon darts;

"They are crowns from King Ravan's heads, which Bali's son
"Has thus sent to us here as the trophies he's won."

CONVERSATION OF ANGAD AND RAVAN

दोहा ३२

कूदि पवनसुत कर गहे आनि धरे प्रभु पास ।
कौतुक देखहिं भालु कपि दिनकर सरिस प्रकास ॥

DOHA 32

Hanuman sprang up quickly and, seizing the crowns,
Placed them rev'rently at his lord's feet;
When the monkeys and bears saw them shine with the light
Of the sun, their surprise was complete.

चौपाई ३३

उहाँ कहत दसकंध रिसाई । धरि मारहु कपि भाजि न जाई ॥
एहि बिधि बेगि सुभट सब धावहु । खाहु भालु कपि जहँ तहँ पावहु ॥
महि अकीस करि फेरि दोहाई । जिअत धरहु तापस द्वौ भाई ॥
पुनि सकोप बोलेउ जुबराजा । गाल बजावत तोहि न लाजा ॥
मरु गर काटि निलज कुलघाती । बल बिलोकि बिहरति नहिं छाती ॥

¤ रे त्रिय चोर कुमारग गामी । खल मलरासि मंदमति कामी ॥
सन्यपात जल्पसि दुर्बादा । भएसि काल बस खल मनुजादा ॥
या को फलु पावहिगो आगें । बानर भालु चपेटन्हि लागें ॥
राम मनुज बोलत असि बानी । गिरहिं न तव रसना अभिमानी ॥
गिरिहहिं रसना संसय नाहीं । सिरन्हि समेत समर महि माहीं ॥

CHAUPAI 33

Back in Lanka, in wrath Ravan cried, "Seize the ape!
"Seize him! Kill him at once! Do not let him escape!

"That done, quickly run off, my braves! All of you sup
"Upon monkeys and bears ev'rywhere! Eat them up!

"Rid the world of such creatures; then search well and strive
"To bring to me the two hermit brothers alive."

Then bold Angad spoke up, anger freshly inflamed,
"Why this blustering noise? You should be well ashamed!

"Cut your throat and die, fam'ly destroyer accurst!
"At the thought of his pow'r strange your heart does not burst!

"Oh, you slave of foul habits, you vile woman-thief,
"Filthy, ignorant, sensu'l beyond all belief!

अंगद-रावण-संवाद

"You are near to your end when such vile things you babble!
"You cannibal! Fate threatens you and your rabble!

"The fruits of your folly will very soon meet you,
"When monkeys and bears come upon you and beat you.

"But when you call Rama mere man, 'tis a wonder
"Your tongue does not fall, by your words torn asunder!

"It surely will fall to the earth with a rattle,
"Along with your heads, when you come to the battle.

सोरठा ४

सो नर क्यों दसकंध बालि बध्यो जेंहिं एक सर ।
बीसहुँ लोचन अंध धिग तव जन्म कुजाति जड ॥ §
तव सोनित कीं प्यास तृषित राम सायक निकर ।
तजउँ तोहि तेंहि त्रास कटु जल्पक निसिचर अधम ॥

SORATHA 4

"Much more than mere man must he be
"Who with one arrow—Ravan—great Bali could kill!
"Tho' you've got twenty eyes, you can't see!
"Oh, a curse on your birth! You're a low, base-born fool!
"For the fear of Lord Rama I spare you;
"His arrows are thirsting to drink up your blood;
"You contemptible demon, I dare you!
" 'Give up now these bitter and insolent boasts.

चौपाई ३४

CONVERSATION OF ANGAD AND RAVAN

मैं तव दसन तोरिबे लायक । आयसु मोहि न दीन्ह रघुनायक ।।
असि रिस होति दसउ मुख तोरौं । लंका गहि समुद्र महँ बोरौं ।।
गूलरि फल समान तव लंका । बसहु मध्य तुम्ह जंतु असंका ।।
मैं बानर फल खात न बारा । आयसु दीन्ह न राम उदारा ।।
जुगुति सुनत रावन मुसुकाई । मूढ सिखिहि कहँ बहुत झुठाई ।।
बालि न कबहुँ गाल अस मारा । मिलि तपसिन्ह तैं भएसि लबारा ।।
साँचेहुँ मैं लबार भुज बीहा । जौं न उपारिउँ तव दस जीहा ।।
¤ राम प्रताप सुमिरि कपि कोपा । सभा माँझ पन करि पद रोपा ।।
जौं मम चरन सकसि सठ टारी । फिरहिं रामु सीता मैं हारी ।।
सुनहु सुभट सब कह दससीसा । पद गहि धरनि पछारहु कीसा ।।
इंद्रजीत आदिक बलवाना । हरषि उठे जहँ तहँ भट नाना ।।
झपटहिं करि बल बिपुल उपाई । पद न टरइ बैठहिं सिरु नाई ।।
पुनि उठि झपटहिं सुर आराती । टरइ न कीस चरन एहि भाँती ।।
पुरुष कुजोगी जिमि उरगारी । मोह बिटप नहिं सकहिं उपारी ।।

CHAUPAI 34

"I could easily bash in your great teeth and jaws,
"But till Rama permits me to do so, I pause;
"Otherwise in my anger I'd smash your heads down,
"Your great Lanka I'd seize and in ocean-depths drown!

"Lanka's like the ripe fruit that the wild fig-tree gives;
"You're the insect inside it that free from care lives!

"I'm a monkey; I'd eat up the fig like a shot
"If permitted by Rama! He's kind, so I'm not!"

At this figure of speech Ravan laughed and replied,
"Where did you learn by falsehoods the truth thus to hide?

"Bali never so boasted, nor beat his own drum;
"A great wind-bag by living with monks you've become!"

Angad said, "Ten-heads, Wind-bag's a name that just suits
"If I don't tear your twenty arms out by the roots."

Rama's power in mind, he became more enraged,
And his foot planting down, in this promise engaged:

"If, you rascals, my foot you can move from its place,
"Sita stays here and Rama his steps will retrace."

Ravan answered, "Come on now, my men of renown!
"Seize the ape by the leg and right there throw him down!"

Indrajit and more like him, all hefty and strong,
Rose up here and there eagerly in that great throng,

अंगद-रावण-संवाद

Sprang upon him to try clever tricks and full strength,
But not moving him sat down defeated at length.

Tho' he got good hard jolts from these foes of the gods,
Yet his foot was not shifted, despite those great odds.

('Twas as firm as the Passion-tree, which you will find
The false saint is not able to tear from his mind.)

दोहा ३३

भूमि न छाँड़त कपि चरन देखत रिपु मद भाग ।
कोटि बिघ्न ते संत कर मन जिमि नीति न त्याग ।।

DOHA 33

The great pride of his foes was brought down when they saw
That his foot from its place never moved;
As thro' many a hindrance the true saintly soul
Always firm in its virtue has proved.

चौपाई ३५

कपि बल देखि सकल हियँ हारे । उठा आपु जुबराज प्रचारे ।।
गहत चरन कह बालिकुमारा । मम पद गहे न तोर उबारा ।।
गहसि न राम चरन सठ जाई । सुनत फिरा मन अति सकुचाई ।।
भयउ तेजहत स्त्री सब गई । मध्य दिवस जिमि ससि सोहई ।।
सिंघासन बैठेउ सिर नाई । मानहुँ संपति सकल गँवाई ।।
जगदातमा प्रानपति रामा । तासु बिमुख किमि लह बिस्रामा ।।
उमा राम की भृकुटि बिलासा । होइ बिस्व पुनि पावइ नासा ।।
तृन ते कुलिस कुलिस तृन करई । तासु दूत पन कहु किमि टरई ।।
पुनि कपि कही नीति बिधि नाना । मान न ताहि कालु निअराना ।।
रिपु मद मथि प्रभु सुजसु सुनायो । यह कहि चल्यो बालि नृप जायो ।। §
हतौं न खेत खेलाइ खेलाई । तोहि अबहिं का करौं बड़ाई ।।
प्रथमहिं तासु तनय कपि मारा । सो सुनि रावनु भयउ दुखारा ।।
जातुधान अंगद पन देखी । भय ब्याकुल सब भए बिसेषी ।।

CONVERSATION OF ANGAD AND RAVAN

CHAUPAI 35

Angad's stalwart strength took the heart out of his foes.
Challenged by him at last himself Ravan arose;
As his foot was grasped, Bali's son said, "Do not cling
"To my feet! That will never deliverance bring!
"Foolish one! Go to Rama, let his feet be clasped!"
Ravan turned at this, by doubts his mind afresh grasped;
All his glory went from him, his dignity faded,
As moon-light at mid-day seems washed out and jaded;
He sat on his throne, his head bowed in depression,
Like one who has lost ev'ry cherished possession.
(How could one find rest, Uma, keeping up strife
With the world's one supporter, the lord of all life?
Rama by a mere lift of his brows can create
Universes or end them—in this lies their fate;

He makes grass blades great thunderbolts, bolts mere grass blades!
Move his envoy's foot! Who could, whatever his aids?)

Angad counselled the demon well time and again;
But his end was approaching, it all proved in vain.

Having Rama exalted, and brought to disgrace
Ravan's pride, with these words Bali's son left that place:

"I'll not try more to rouse you; I'm wasting my breath!
"But in battle I'll play with you—play you to death."

When he heard at the first that his son had been killed
By the ape, Ravan's soul with deep anguish was filled;

Now his council and he were distressed and afraid
At the power which Angad before them displayed.

दोहा ३४

¤ रिपु बल धरषि हरषि कपि बालितनय बल पुंज ।
सजल सुलोचन पुलक तनु गहे राम पद कंज ।।
साँझ जानि दसमौलि तब भवन गयउ बिलखाइ ।
मंदोदरीं निसाचरहि बहुरि कहा समुझाइ ।।

अंगद-रावण-
संवाद

DOHA 34

Having crushed his foe's power and lowered his pride,
Bali's son, the great storehouse of might,
Came to Rama again and his lotus-feet clasped,
Eyes tear-filled, body thrilled with delight.

When he saw it was ev'ning, the Ten-headed One,
With his mind now despondent and troubled,
Returned to his house, where his queen to advise him
To wisdom her efforts re-doubled.

चौपाई ३६

कंत समुझि मन तजहु कुमतिही । सोह न समर तुम्हहि रघुपतिही ।।
रामानुज लघु रेख खचाई । सोउ नहिं नाघेहु असि मनुसाई ।।
पिय तुम्ह ताहि जितब संग्रामा । जा के दूत केर अस कामा ।।

कौतुक सिंधु नाघि तव लंका । आयउ कपि केहरी असंका ॥
रखवारे हति बिपिन उजारा । देखत तोहि अच्छ तेहिं मारा ॥
जारि नगरु सबु कीन्हेसि छारा । कहाँ रहा बल गर्ब तुम्हारा ॥
अब पति मृषा गाल जनि मारहु । मोर कहा कछु हृदयँ बिचारहु ॥
पति रघुपतिहि नृपति जनि मानहु । अग जग नाथ अतुल बल जानहु ॥
बान प्रताप जान मारीचा । तासु कहा नहिं मानेहु नीचा ॥
जनक सभाँ अगनित महिपाला । रहे तुम्हउ बल बिपुल बिसाला ॥
भंजि धनुष जानकी बिआही । तब संग्राम जितेहु किन ताही ॥
सुरपति सुत जानइ बल थोरा । राखा जिअत आँखि गहि फोरा ॥
सूपनखा कै गति तुम्ह देखी । तदपि हृदयँ नहिं लाज बिसेषी ॥

१०८६

1086

CHAUPAI 36

"Think, my husband, and give up these obstinate ways;
"If you fight with Lord Rama 'twill bring you no praise;

"When his young brother drew a line Sita to guard,
"You weren't able to cross it, altho' you tried hard.¶

MANDODARI
REITERATES
HER PLEA

"You can never, my dear one, expect to o'erthrow
"Him whose servant such prowess was able to show;

"Having jumped o'er the ocean as tho' 'twere a game,
"Like a lion to Lanka that ape fearless came;

"Then he killed all your wardens and laid waste your grove,
"Killed too Akshai your son, as close by you they strove,

"And at last your fair city burnt down to the ground;
"Now what place for such pride in your pow'r can be found?

"Give up all this vain boasting, my husband, I pray,
"And take somewhat to heart now the things that I say;

"Do not think Raghupati mere man, but as lord
"Of all things, of unrivalled pow'r, be he adored.

"The full force of his shafts demon Marich knows well;
"But perversely you ignored the things he could tell;

¶ An incident in the original Ramayana, not given by Tulsi Das.

"Many world-rulers gathered in King Janak's court;
"You were there, and your great pride and prowess could sport;

"Rama wedded fair Janki then, breaking the bow;
"Yet you made no attempt there his might to o'erthrow;

"In the knowledge of Rama's pow'r Indra's son shared,
"When his life with the loss of but one eye was spared;

"And yourself you have seen Surpanakha's condition,
"Yet nothing your heart shows of shame or contrition.

दोहा ३५

बधि बिराध खर दूषनहि लीलाँ हतेउ कबंध ।
बालि एक सर मारेउ तेहि जानहु दसकंध ।।

DOHA 35

"He who killed great Biradh, also Khara and Dushan
"And mighty Kabandh as mere game,
"And with one shaft o'ercame Bali, can you, Ten-Headed
"One, give him a mere human name?

मन्दोदरी का
पुनः निवेदन

चौपाई ३७

जेहिं जलनाथ बँधायउ हेला । उतरे प्रभु दल सहित सुबेला ।।
कारुनीक दिनकर कुल केतू । दूत पठायउ तव हित हेतू ।।
सभा माँझ जेहिं तव बल मथा । करि बरूथ महुँ मृगपति जथा ।।
अंगद हनुमत अनुचर जा के । रन बाँकुरे बीर अति बाँके ।।
तेहि कहँ पिय पुनि पुनि नर कहहू । मुधा मान ममता मद बहहू ।।
अहह कंत कृत राम बिरोधा । काल बिबस मन उपज न बोधा ।।
काल दंड गहि काहु न मारा । हरइ धर्म बल बुद्धि बिचारा ।।
निकट काल जेहि आवइ साईं । तेहि भ्रम होइ तुम्हारिहि नाईं ।।

CHAUPAI 37

"He who laid as in sport o'er the ocean a bridge,
"And camped with his ape-army on Suvela's ridge,

"He the merciful crown of the great Solar Race,
"Sent an envoy first, thus for your good showing grace;

"But that envoy among your own court your pow'r shattered,
"As elephant-herds by a lion are scattered;
"Tho' he as his followers has heroes lusty,
"Like Angad and Hanuman, warlike and trusty,
"Yet for him, my dear, the term 'man' you repeat,
"Drinking as tho' 'twere nectar the wine of conceit.
"If as foeman, my husband, you Rama resist,
"Cursed by Fate, in your mind ignorance will persist;
"Fate does not raise a club against man, but at length
"From him takes thoughtful piety, wisdom and strength;
"When dread fate brings a man near to death and disaster,
"His mind into folly falls like yours, my master.

१०८८
1088

दोहा ३६

दुइ सुत मरे दहेउ पुर अजहुँ पूर पिय देहु ।
कृपासिंधु रघुनाथ भजि नाथ बिमल जसु लेहु ।।

MANDODARI
REITERATES
HER PLEA

DOHA 36

"Think, dear one—two sons killed, your city destroyed!
"Now at once to him Sita return;
"Give the Ocean of Grace, Raghubir, worship due;
"For yourself thus, Lord, true glory earn."

चौपाई ३८

नारि बचन सुनि बिसिख समाना । सभाँ गयउ उठि होत बिहाना ।।
बैठ जाइ सिंघासन फूली । अति अभिमान त्रास सब भूली ।।
इहाँ राम अंगदहि बोलावा । आइ चरन पंकज सिरु नावा ।।
अति आदर समीप बैठारी । बोले बिहसि कृपाल खरारी ।।
बालितनय कौतुक अति मोही । तात सत्य कहु पूछउँ तोही ।।
रावनु जातुधान कुल टीका । भुज बल अतुल जासु जग लीका ।।
तासु मुकुट तुम्ह चारि चलाए । कहहु तात कवनी बिधि पाए ।।
सुनु सर्बज्ञ प्रनत सुखकारी । मुकुट न होहिं भूप गुन चारी ।।

साम दान अरु दंड बिभेदा । नृप उर बसहिं नाथ कह बेदा ।।
नीति धर्म के चरन सुहाए । अस जियँ जानि नाथ पहिं आए ।।

CHAUPAI 38

To his wife's words he listened, shaft-like in intent;
Then at dawn Ravan rising to his council went;

But, now swollen with pride as he sat on his throne,
All his fears were forgotten, not one would he own.

In the other camp Angad, at Lord Rama's call,
Came and bowed at his feet, glad before him to fall;

At his side then the Kindly One—Khara's foe named—
Sate him courte'usly and with a smile thus exclaimed:

"Son of Bali, I'm moved with a curi'us desire,
"Answer with the whole truth then, as thus I enquire:

"Of the demon race Ravan is known as the chief;
"That his strength is unequalled is all men's belief;

"Yet you threw to me four of his crowns! Tell me, son,
"How you managed to do it! How were those crowns won?"

युद्धारम्भ

"Thou All-knowing, in whose grace the humble confide,
"They're not crowns, but your kingly marks," Angad replied;

"Say the Vedas: These marks in true kings' hearts abide—
"Pow'rs to make peace, or purchase, subdue, or divide;

"That your feet uphold justice and right they know well;
"With this knowledge, lord, therefore before you they fell.

दोहा ३७

धर्महीन प्रभुपद बिमुख काल बिबस दससीस ।
आए गुन तजि रावनहि सुनहु कोसलाधीस ।।
परम चतुरता स्रवन सुनि बिहसे रामु उदार ।
समाचार पुनि सब कहे गढ़ के बालिकुमार ।। §

DOHA 37

"Listen, Monarch of Kosala! Knowing that Ravan
"Ten-headed is void of all truth;

"And your foe, my lord, doomed therefore, these marks have left him
"And come again to you, forsooth."

With a smile, kindly Rama gave ear to the story
Thus given, so clever and bold;
His account then of all that had happened in Lanka
The fort, Bali's son to him told.

चौपाई ३९

रिपु के समाचार जब पाए । राम सचिव सब निकट बोलाए ।।
लंका बाँके चारि दुआरा । केहि बिधि लागिअ करहु बिचारा ।।
तब कपीस रिच्छेस बिभीषन । सुमिरि हृदयँ दिनकर कुल भूषन ।।
१०९० करि बिचार तिन्ह मंत्र दृढ़ावा । चारि अनी कपि कटकु बनावा ।।
जथाजोग सेनापति कीन्हे । जूथप सकल बोलि तब लीन्हे ।।
1090 प्रभु प्रताप कहि सब समुझाए । सुनि कपि सिंघनाद करि धाए ।।
हरषित राम चरन सिर नावहिं । गहि गिरि सिखर बीर सब धावहिं ।।
गर्जहिं तर्जहिं भालु कपीसा । जय रघुबीर कोसलाधीसा ।।
जानत परम दुर्ग अति लंका । प्रभु प्रताप कपि चले असंका ।।
घटाटोप करि चहुँ दिसि घेरी । मुखहिं निसान बजावहिं भेरी ।।

BATTLE
BEGINS

CHAUPAI 39

Rama, when this account of his foe he had heard,
Called his counsellors to him and gave them this word:

"There are four gates to Lanka, all strong and held fast;
"Pray take counsel to show how those gates may be passed."

Then, their hearts on the Gem of the Solar Race set,
With Vibhishan the kings of the apes and bears met;

They considered and worked out a well-assured plan;
Then to make up four monkey troops straightway began;

For each troop they a trustworthy captain installed;
To their council then all of those leaders were called.

Of their lord's power hearing and of the things planned,
They rushed off—roaring lion-like—each to his band;

First the warriors at Rama's feet bowed the head,
Then, each seizing a rock, forward happily sped;

"To Kosala's King Raghubir Vict'ry!" cried out
Bears and monkeys, with many a wild leap and shout;

All knew well Lanka stood there a mighty redoubt,
But strong in their Lord's strength, went with never a doubt;

Like a cloud hov'ring over all spread they around,
At their mouths trumpets sending up challenging sound.

दोहा ३८

जयति राम भ्राता सहित जय कपीस सुग्रीव ।
गरजहिं केहरिनाद कपि भालु महा बल सींव ।।

DOHA 38

"To invincible Rama and Lakshman, All Hail!
"To Sugriva, the monkey-king, Hail!"
With loud lion-like roar mighty monkeys and bears
Thundered out their cries, "Victory! Hail!"

चौपाई ४०

युद्धारम्भ

लंकाँ भयउ कोलाहल भारी । सुना दसानन अति अहँकारी ।।
देखहु बनरन्ह केरि ढिठाई । बिहसि निसाचर सेन बोलाई ।।
आए कीस काल के प्रेरे । छुधावंत रजनीचर मेरे ।।
अस कहि अट्टहास सठ कीन्हा । गृह बैठें अहारु बिधि दीन्हा ।।
सुभट सकल चारिहुँ दिसि जाहू । धरि धरि भालु कीस सब खाहू ।।
उमा रावनहि अस अभिमाना । जिमि टिट्टिभ खग सूत उताना ।।
चले निसाचर आयसु माँगी । गहि कर भिंडिपाल बर साँगी ।।
तोमर मुद्गर परसु प्रचंडा । सूल कृपान परिघ गिरिखंडा ।।
जिमि अरुनोपल निकर निहारी । धावहिं सठ खग मांस अहारी ।।
चोंच भंग दुख तिन्हहि न सूझा । तिमि धाए मनुजाद अबूझा ।।

CHAUPAI 40

Wild confusion in Lanka began now to spread,
Hearing which, with great arrogance King Ten-heads said:

"Listen there to the apes with their insolent boasts!"
Then he smilingly called up his great demon hosts;

"All these fools come," he said, "by remorseless Fate driv'n,
"And my demons wait hungry for food to be giv'n;

"Go, my heroes! Go into the whole region round,
"Seize and eat all those apes and bears wherever found;

"Here at home to my people God gives a square meal!"
With these words the wretch laughed out a loud mocking peal.

(Siva said, Uma, foolish was Ravan's conceit,
Like the sand-piper sleeping with uplifted feet.)¶

१०९२ Then, obtaining their orders, these great demon bands
Sallied forth, weapons dread of all kinds in their hands,

1092 Slings and spears, pikes and axes, clubs big as great blocks,
Swords and maces—and some taking massive great rocks;

Just as vicious flesh-eating birds dash from the sky,
When beneath them great flesh-like red stones they espy,

BATTLE BEGINS

And tho' breaking their beaks on them think not of pain,
Rushed these heedless man-eaters with all might and main.

दोहा ३९

नानायुध सर चाप धर जातुधान बलबीर ।
कोट कँगूरन्हि चढ़ि गए कोटि कोटि रनधीर ॥

DOHA 39

Many hundreds of thousands of most valiant demons,
With weapons of every kind,
Climbed the walls and the battlements of Lanka's fort,
All of one eager and daring mind.

¶ Growse and an Indian commentator say the legendary intent is to keep the sky from falling on its nest and young.

चौपाई ४१

कोट कँगूरन्हि सोहहिं कैसे । मेरु के सृंगनि जनु घन बैसे ।।
बाजहिं ढोल निसान जुझाऊ । सुनि धुनि होइ भटन्ह मन चाऊ ।।
बाजहिं भेरि नफीरि अपारा । सुनि कादर उर जाहिं दरारा ।।
देखिन्ह जाइ कपिन्ह कै ठट्टा । अति बिसाल तनु भालु सुभट्टा ।।
धावहिं गनहिं न अवघट घाटा । पर्बत फोरि करहिं गहि बाटा ।।
कटकटाहिं कोटिन्ह भट गर्जहिं । दसन ओठ काटहिं अति तर्जहिं ।।
उत रावन इत राम दोहाई । जयति जयति जय परी लराई ।।
निसिचर सिखर समूह ढहावहिं । कूदि धरहिं कपि फेरि चलावहिं ।।

CHAUPAI 41

Round the walls of the fort stood in grandeur these crowds,
As on high mountain tops rest great glorious clouds;

Loud resounded the crashing of war drums and gongs,
Hearing which roused the hearts of these warrior throngs;

The heavens were rent with great trumpets' loud blaring,
Which stirred the faint-hearted to reckless high daring.

युद्धारम्भ

Before them were monkey hosts past all belief,
And huge-bodied bear soldiers supporting their chief;

Rushing onward, no ascent or descent they feared;
Tearing down rocks and mountains their own path they cleared.

Thund'ring, teeth-gnashing warrior throngs bit their lips,
Hurling threats at each other and seeking close grips;

"Vict'ry, Ravan!" there; here "Vict'ry, Rama!" they cried,
And, the battle begun, thus with each other vied;

Demons threw down great crags in the path of their foe;
Jumping monkeys caught each for an answering throw.

छंद १

धरि कुधर खंड प्रचंड मर्कट भालु गढ़ पर डारहीं ।
झपटहिं चरन गहि पटकि महि भजि चलत बहुरि पचारही ।।
अति तरल तरुन प्रताप तरपहिं तमकि गढ़ चढ़ि चढ़ि गए ।
कपि भालु चढ़ि मंदिरन्ह जहँ तहँ राम जसु गावत भए ।।

CHHAND 1

Bears and monkeys take up mountain rocks and with great force upon
their foes hurl them;
With wild taunts they spring, foes they seize by the foot and there
to the ground whirl them;
Th' most youthful and active and daring ones climb the fort's walls,
their foes taunting,
And high on the pinnacles stand bears and monkeys, Lord Rama's
praise chanting.

दोहा ४०

एकु एकु गहि रजनिचर पुनि कपि चले पराइ ।
ऊपर आपुनु हेठ भट गिरहिं धरनि पर आइ ।।

DOHA 40

BATTLE BEGINS

Then each monkey laid hold of a demon and ran
Down the hill-side, his foe clutching well;
There himself on the top and his foe underneath him,
Each one to the ground below fell.

चौपाई ४२

राम प्रताप प्रबल कपि जूथा । मर्दहिं निसिचर निकर बरूथा ।।
चढ़े दुर्ग पुनि जहँ तहँ बानर । जय रघुबीर प्रताप दिवाकर ।।
चले निसाचर निकर पराई । प्रबल पवन जिमि घन समुदाई ।।
हाहाकार भयउ पुर भारी । रोवहिं आरत बालक नारी ।।
सब मिलि देहिं रावनहि गारी । राजु करत एँहिं मृत्यु हँकारी ।।
निज दल बिचल सुना जब काना । फेरि सुभट लंकेस रिसाना ।।
जो रन बिमुख फिरा मैं जाना । सो मैं हतब कराल कृपाना ।।
सर्बसु खाइ भोग करि नाना । समर भूमि भए बल्लभ प्राना ।।
उग्र बचन सुनि सकल डेराने । फिरे क्रोध करि बीर लजाने ।।
सनमुख मरन बीर कै सोभा । तब तिन्ह तजा प्रान कर लोभा ।।

CHAUPAI 42

All made strong in the strength of the Lord whom they hailed,
O'er the great crowds of demons the monkeys prevailed;

To the fort then the monkeys again made their way,
Crying, "Hail, Pow'r of Rama, the True Lord of Day!"

From the force of this onslaught the demons all fled,
As the gath'ring clouds scatter, by pow'rful winds sped.

Thro' the city soon spread wild confusion and fears,
Among women and children loud wailing and tears,

All denounced their king Ravan with one mind and breath,
Who tho' reigning had brought to his people dread Death.

Lanka's king said in wrath, when he heard of the plight
Of his host—that they fled from the field in sheer fright—

"If I get word of anyone's flight from the field,
"I will kill him myself with the dread sword I wield;

"You have fed on my bounty with comfort and pleasure,
"And now leave the battle, your life your one treasure!"

On hearing these dread words his soldiers all trembled;
In shame and wrath roused now, once more they assembled;

" 'Tis a soldier's true glory to die with his face
"To the foe," they said, showing of fear now no trace.

युद्धारम्भ

दोहा ४१

वहु आयुध धरि सुभट सब भिरहिं पचारि पचारि ।
कीन्हे ब्याकुल भालु कपि परिघ त्रिसूलन्हि मारि ॥

DOHA 41

Then the demon king's army, with all kinds of weapons
And war-cries, upon their foes pressed,
And so fierce was their onslaught with great clubs and spears,
That the monkeys and bears were distressed.

चौपाई ४३

भय आतुर कपि भागन लागे । जद्यपि उमा जीतिहहिं आगे ।।
कोउ कह कहँ अंगद हनुमंता । कहँ नल नील दुबिद बलवंता ।।
निज दल बिकल सुना हनुमाना । पच्छिम द्वार रहा बलवाना ।।
मेघनाद तहँ करइ लराई । टूट न द्वार परम कठिनाई ।।
पवनतनय मन भा अति क्रोधा । गर्जेउ प्रबल काल सम जोधा ।।
कूदि लंक गढ़ ऊपर आवा । गहि गिरि मेघनाद कहुँ धावा ।।
भंजेउ रथ सारथी निपाता । ताहि हृदयँ महुँ मारेसि लाता ।।
दुसरें सूत बिकल तेहि जाना । स्यंदन घालि तुरत गृह आना ।।

CHAUPAI 43

(Thus the apes began, Uma, in fear to run fast
From the field, tho' their foes would yield to them at last.)

"Where are Angad and Hanuman?" fearful cried one;
"Where are strong Nila, Nala and Dvivida gone?"

BATTLE BEGINS

Hanuman received word of the jeopardous state
Of his force, while attacking the strong western gate;

Under Prince Meghnad there fierce defence forces fought;
The attackers could not win the break-through they sought.

O'er the Son-of-the-Wind's soul fierce anger then swept;
With a roar like the world-ending flood the brave leapt

Up to Lanka's fort-pinnacle with one great bound,
And with rocks charged to where Meghnad still held his ground,

With one throw smashed his car, killed the driver, and quick
As a flash gave Meghnad in the chest a fierce kick;

A near charioteer, seeing his prince overcome,
Put him into his chariot and drove him straight home.

दोहा ४२

अंगद सुनेउ कि पवनसुत गढ़ पर गयउ अकेल ।
समर बाँकुरा बालिसुत तरकि चढ़ेउ कपि खेल ।।

DOHA 42

When the monkey prince, Angad, got word that the Son
Of the Wind had jumped up to the fort,
He, the brave war-like son of Bali, himself jumped
There to join him in monkey-ish sport.

चौपाई ४४

जुद्ध बिरुद्ध क्रुद्ध दोउ बंदर । राम प्रताप सुमिरि उर अंतर ।।
रावन भवन चढ़े तब धाई । करहिं कोसलाधीस दोहाई ।।
कलस सहित गहि भवनु ढहावा । देखि निसाचरपति भय पावा ।।
नारि बृंद कर पीटहिं छाती । अब दुइ कपि आए उतपाती ।।
कपि लीला करि तिन्हहि डेरावहिं । रामचंद्र कर सुजसु सुनावहिं ।।
पुनि कर गहि कंचन के खंभा । कहेन्हि करिअ उतपात अरंभा ।।
कूदि परे रिपु कटक मझारी । लागे मर्दैं भुज बल भारी ।।
काहुहि लात चपेटन्हि केहू । भजहु न रामहि सो फल लेहू ।।

CHAUPAI 44

युद्धारम्भ

The two monkeys, in battle's hot fury enraged,
Hearts set on Rama's glory, in battle engaged;

With a rush, for the palace of Ravan they made,
Calling on Rama, Kosala's monarch, for aid,

And the building tore down with its pinnacles tall;
All the demons were terrified, seeing it fall.

Then with loud wails the women cried, beating their breasts,
"Now they've got here at last, these two wild monkey pests!"

Terrorising them thus with their wild playful ways,
The apes sounded before them their Lord Rama's praise;

Grasping then in their hands two great pillars of gold,
They became in their work of destruction more bold,

To their enemies' midst made a jump and a dash,
And with all their might started their forces to smash,

Crying—here with a kick, there a blow of the fist—
"As reward take that, since Rama's praise you resist!"

दोहा ४३

एक एक सन मर्दि करि तोरि चलावहिं मुंड ।
रावन आगें परहिं ते जनु फूटहिं दधि कुंड ।।

DOHA 43

Crushing bodies against one another, with great force
They tore off their heads on the spot,
And threw each before Ravan, where falling it burst
With its contents, just like a curds-pot.

चौपाई ४५

महा महा मुखिआ जे पावहिं । ते पद गहि प्रभु पास चलावहिं ।।
कहइ बिभीषनु तिन्ह के नामा । देहिं रामु तिन्हहू निज धामा ।।
खल मनुजाद द्विजामिष भोगी । पावहिं गति जो जाचत जोगी ।।
उमा राम मृदु चित करुनाकर । बयरभाव सुमिरत मोहि निसिचर ।।
देहिं परम गति सो जियँ जानी । अस कृपाल को कहहु भवानी ।।
सुनि अस प्रभु न भजहिं भ्रम त्यागी । नर मतिमंद ते परम अभागी ।।
अंगद अरु हनुमंत प्रबेसा । कीन्ह दुर्ग अस कह अवधेसा ।।
लंका महँ कपि सोहहिं कैसे । मथहिं सिंधु दुइ मंदर जैसे ।।

BATTLE
BEGINS

CHAUPAI 45

But the chieftains who, as they there battled, fell to them
They seized by the feet and before Rama threw them;

The name of each chief by Vibhishan was giv'n;
Each one Rama received to his own blissful heav'n;

The vile flesh-eating monsters who on humans feed
Could attain to the state for which saintly ones plead.

(Rama, ever the tender and kindly One, held
These had called on his name, tho' by hatred impelled.

Who so gracious as he, who the vilest to save
To these foul ones, Bhavani, the highest bliss gave?

He is dull-witted, doomed too, by whom such a lord
Is not humbly—all errors forsaken—adored.)

Avadh's lord, Rama, said, "Angad and Hanumant
"Have so forced their way into the fort in their hunt,

"That by those two apes Lanka seems wholly upturned,
"As tho' by two Mount Merus the ocean is churned."

दोहा ४४

भुजबल रिपु दल दलमलेउ देखि दिवस कर अंत ।
कूदे जुगल प्रयास बिनु आए जहँ भगवंत ॥

DOHA 44

Having crushed with their own hands the enemy's host,
And now seeing the day was far spent,
The two apes, with no thought of fatigue, from the fortress
Jumped down and to Lord Rama went.

चौपाई ४६

प्रभु पद कमल सीस तिन्ह नाए । देखि सुभट रघुपति मन भाए ॥
राम कृपा करि जुगल निहारे । भए बिगतस्रम परम सुखारे ॥
गए जानि अंगद हनुमाना । फिरे भालु मर्कट भट नाना ॥
जातुधान प्रदोष बल पाई । धाए करि दससीस दोहाई ॥
निसिचर अनी देखि कपि फिरे । जहँ तहँ कटकटाइ भट भिरे ॥
दोउ दल प्रबल पचारि पचारी । लरत सुभट नहिं मानहिं हारी ॥
बीर तमीचर सब अति कारे । नाना बरन बलीमुख भारे ॥
सबल जुगल दल समबल जोधा । कौतुक करत लरत करि क्रोधा ॥
प्राबिट सरद पयोद घनेरे । लरत मनहुँ मारुत के प्रेरे ॥
अनिप अकंपन अरु अतिकाया । बिचलित सेन कीन्हि इन्ह माया ॥
भयउ निमिष महँ अति अँधियारा । काहु न सूझे अपन परारा ॥
मारु खाहु सब करहिं पुकारा । बृष्टि होइ रुधिरोपल छारा ॥

युद्धारम्भ

CHAUPAI 46

At the lotus-like feet of their Lord heads they bowed;
When his champions he saw, his delight Rama showed;

As the Kindly One gazed once again on these two,
All fatigue from them gone, highest pleasure they knew,

Now, as Angad and Hanuman both came away,
Other monkey and bear soldiers turned from the fray.

But the demons, with night-fall reviving at length,
Charged again, calling on the Ten-headed for strength;

Apes and bears also turned at the sight of their foes,
Each brave—gnashing his teeth—keen with foemen to close.

Both the armies to each other turned with great shouts,
And engaged, with no thought of defeat, in fierce bouts,

Blackest black, dark as night, was the whole demon brood;
But the huge wrinkle-faced monkey braves many-hued;

Both the armies were strong, brave to like brave opposed;
११०० Hotly, in diff'rent ways with each other they closed;

As tho' monsoon and cool-season clouds in their course
1100 Fought with each other, driv'n by resistless wind's force.

Demon chiefs Atikaya and Akampan sought
Magic aid for their armies confused as they fought;

BATTLE BEGINS

In a moment upon them all thick darkness fell;
None could see the ones near him while under this spell;

"Kill and eat! Kill and eat!" Thus did each fighter roar,
As blood, ashes and stones began on them to pour.

दोहा ४५

देखि निबिड़ तम दसहुँ दिसि कपिदल भयउ खभार ।
एकहि एक न देखई जहँ तहँ करहिं पुकार ।।

DOHA 45

Much perplexed and confused was the great monkey host,
Seeing black darkness spread all about;
They could not see a trace of each other, but just
Where they were they all raised a great shout.

चौपाई ४७

सकल मरमु रघुनायक जाना । लिए बोलि अंगद हनुमाना ।।
समाचार सब कहि समुझाए । सुनत कोपि कपिकुंजर धाए ।।

पुनि कृपाल हँसि चाप चढ़ावा । पावक सायक सपदि चलावा ॥
भयउ प्रकास कतहुँ तम नाहीं । ज्ञान उदयँ जिमि संसय जाहीं ॥
भालु बलीमुख पाइ प्रकासा । धाए हरषि बिगत स्रम त्रासा ॥
हनूमान अंगद रन गाजे । हाँक सुनत रजनीचर भाजे ॥
भागत भट पटकहिं धरि धरनी । करहिं भालु कपि अद्भुत करनी ॥
गहि पद डारहिं सागर माहीं । मकर उरग झष धरि धरि खाहीं ॥

CHAUPAI 47

Raghunayak well knew the cause and what it meant;
To call Angad and Hanuman quickly he sent;

What had happened and why—all he told when they came;
With this into the fray they ran, anger aflame.

As he fixed his bow, at them the Kindly One laughed ११०१
And shot into the darkness at once his fire-shaft;

Light shone brightly all round, naught of darkness remained, 1101
As all doubts are dispelled when true knowledge is gained.

Then the monkeys and bears, as this light they received,
Charged in rage, from all fear and fatigue now relieved.

युद्धारम्भ

Angad and Hanuman as they fought roared aloud;
Hearing them, off in fright ran the night-prowling crowd;

They were seized in their flight, to the ground they were hurled;
Bears and apes did there deeds to astonish the world;

Demons, seized by the foot, to the ocean were thrown;
Crocodiles, fish and snakes caught and ate up each one;

दोहा ४६

कछु घायल कछु रन परे कछु गढ़ चले पराइ ।
गर्जहिं मर्कट भालु भट रिपु दल बल बिचलाइ ॥

DOHA 46

Some were wounded, some killed on the field as they fought,
And back into the fort others ran;
When the enemy's forces thus scattered they saw,
Bears and apes their shouts once more began.

चौपाई ४८

निसा जानि कपि चारिउ अनी । आए सब जहँ कोसलधनी ॥
राम कृपा करि चितवा सबही । भए बिगत स्रम बानर तबही ॥
¤ उहाँ दसानन सचिव हँकारे । सब सन कहेसि सुभट जे मारे ॥
आधा कटकु कपिन्ह संहारा । कहहु बेगि का करिअ बिचारा ॥
माल्यवंत अति जरठ निसाचर । रावन मातु पिता मंत्रीबर ॥
बोला बचन नीति अति पावन । सुनहु तात कछु मोर सिखावन ॥
जब ते तुम्ह सीता हरि आनी । असगुन होहिं न जाहिं बखानी ॥
बेद पुरान जासु जस गावा । राम बिमुख सुख काहु न पावा ॥

CHAUPAI 48

Seeing night fall, the four monkey bands their way made
To the place where the King of Kosala had stayed;

When the gaze on them fell of their Lord's kindly face,
All fatigue at once went from them, leaving no trace.

Meantime, Ravan his ministers called up and, filled
With anxiety, told how his heroes were killed:

BATTLE BEGINS

"A full half of my force have those monkeys destroyed!
"Tell me quickly what measures should now be employed."

Then a demon-chief named Malyavant, greatly aged,
A fine counsellor, by Ravan's parents engaged,

Gave reply with words sensible, sound and sincere:
"To the counsel I give you, my son, lend your ear.

"There have been countless dread signs of ill from the hour
"That you captured and brought Sita here in your pow'r;

"By opposing that one whose high praises resound
"From the scriptures, none ever has happiness found;

दोहा ४७

हिरन्याच्छ भ्राता सहित मधु कैटभ बलवान ।
जेहि मारे सोइ अवतरेउ कृपासिंधु भगवान ॥
कालरूप खल बन दहन गुनागार घनबोध ।
जेहि सेवहिं सिव कमलभव तेहि सन कवन बिरोध ॥

DOHA 47

"He who mighty Hiranyaksha conquered and killed,
"With Hiranya-Kasipu his brother,
"Also monstrous Madhu and Kaitabha, that Kindly One
"Here is incarnate—no other.

"He, the deadliest fire to the forest of wrong,
"In whom goodness and wisdom exist,
"He whom Siva and Brahma serve humbly—who dares
"As an enemy him to resist?

चौपाई ४९

परिहरि बयरु देहु बैदेही । भजहु कृपानिधि परम सनेही ॥
ताके बचन बान सम लागे । करिआ मुख करि जाहि अभागे ॥
बूढ़ भएसि न त मरतेउँ तोही । अब जनि नयन देखावसि मोही ॥
तेहि अपने मन अस अनुमाना । बध्यौ चहत एहि कृपानिधाना ॥ §
सो उठि गयउ कहत दुर्बादा । तब सकोप बोलेउ घननादा ॥
कौतुक प्रात देखिअहु मोरा । करिहउँ बहुत कहौं का थोरा ॥
सुनि सुत बचन भरोसा आवा । प्रीति समेत अंक बैठावा ॥
करत बिचार भयउ भिनुसारा । लागे कपि पुनि चहूँ दुआरा ॥
कोपि कपिन्ह दुर्घट गढ़ु घेरा । नगर कोलाहल भयउ घनेरा ॥
बिबिध अस्त्र गहि निसिचर धाए । गढ़ तें पर्बत सिखर ढहाए ॥

युद्धारम्भ

CHAUPAI 49

"Do not fight him, but give up Vaidehi his wife;
"The All-kindly One worship as dearer than life."

Ravan said, as these words pierced him thro' like a dart,
"Go, you wretch, and take with you your discouraged heart!

"I would kill you right here were it not that you're old!
"Go! And never that gloomy face let me behold!"

Malyavant said within himself under his breath,
"At the Kindly One's hands he is asking for death."

Then he rose up and left with a last warning word,
To which Ravan's son answered in rage as he heard:

"I will show you tomorrow surprising great deeds!
"I say little, but act when the time action needs!"

Ravan's spirits revived as his son thus replied,
And he lovingly seated him close by his side.

Morning broke on them as they discussed their affairs;
At the four gates then gathered the monkeys and bears;

In the town was confusion when came the report
That fierce apes were surrounding their high rocky fort;

Taking all kinds of weapons, the demons ran fast
To the walls, and huge rocks on their foes beneath cast.

छंद २

ढाहे महीधर सिखर कोटिन्ह बिबिध बिधि गोला चले ।
घहरात जिमि पबिपात गर्जत जनु प्रलय के बादले ।।
मर्कट बिकट भट जुटत कटत न लटत तन जर्जर भए ।
गहि सैल तेहि गढ़ पर चलावहिं जहँ सो तहँ निसिचर हए ।।

CHHAND 2

BATTLE BEGINS

Down they hurl their great mountainous rocks, countless missiles of all kinds they fling,
With a shock as of lightning and noise like the last flood's storm clouds thundering;
Giant monkey-braves stand in close ranks and yield not, tho' much mangled and slashed;
Back they hurl the great rocks to the fort with such force, many demons are smashed.

दोहा ४८

मेघनाद सुनि स्रवन अस गढ़ पुनि छेंका आइ ।
उतरि दुर्ग तें बीरबर सनमुख चलेउ बजाइ ।।

DOHA 48

When Meghnad received word that the enemy host
In attack on the fortress had rallied,
He left his own strong-hold and with martial music
To meet with their foes forth he sallied.

चौपाई ५०

कहँ कोसलाधीस दोउ भ्राता । धन्वी सकल लोक बिख्याता ॥
कहँ नल नील दुबिद सुग्रीवा । अंगद हनूमंत बल सींवा ॥
कहाँ बिभीषनु भ्राता द्रोही । आजु सठहिं हठि मारउँ ओही ॥
अस कहि कठिन बान संधाने । अतिसय कोप स्रवन लगि ताने ॥
सर समूह सो छाड़ै लागा । जनु सपच्छ धावहिं बहु नागा ॥
जहँ तहँ परत देखिअहिं बानर । सनमुख होइ न सके तेहि अवसर ॥
भागे भय ब्याकुल कपि रिच्छा । बिसरी सबहिं जुद्ध कै इच्छा ॥
सो कपि भालु न रन महँ देखा । कीन्हेसि जेहि न प्रान अवसेषा ॥

CHAUPAI 50

"Where are Kosala's two brother princes," he cried,
"Those two bowmen of skill by the world known and tried?
"Nala, Nila, Sugriva, Dvivid—where are they?
"Angad and Hanuman who such power display?
"And Vibhishan, his own brother's foe—where is he?
"I will kill him today when his vile face I see."
With these words, to his bow his great arrows he set
And drew hard in his rage till the string his ear met;
Then a flood of his arrows began to let fly,
Which with great winged serpents in speed seemed to vie,
And his foes were seen falling on every hand,
'Twas a form of fierce onslaught they could not withstand.
Harassed monkeys and bears from the field fled in fright,
All forgetting their once boasted keenness to fight;
Of their army not one was now seen on the field,
But the wounded with merely life's last shred to yield.

युद्धारम्भ

दोहा ४९

मारेसि दस दस बिसिख सब परे भूमि कपि बीर ।
सिंहनाद करि गर्जि तब मेघनाद रन धीर ॥

DOHA 49

Meghnad shot flights of ten shafts at once; hit by these
On the ground his foes measured their length;
When he saw this he set up a lion-like roar,
Full of pride in his warrior strength.

चौपाई ५१

देखि पवनसुत कटक बिहाला । क्रोधवंत जनु धायउ काला ॥
महा महीधर तमकि उपारा । अति रिस मेघनाद पर डारा ॥
आवत देखि गयउ नभ सोई । रथ सारथी तुरग सब खोई ॥
बार बार पचार हनुमाना । निकट न आव मरमु सो जाना ॥
११०६ राम समीप गयउ घननादा । नाना भाँति कहेसि दुर्बादा ॥
1106 अस्त्र सस्त्र आयुध सब डारे । कौतुकहीं प्रभु काटि निवारे ॥
देखि प्रताप मूढ खिसिआना । करैं लाग माया बिधि नाना ॥
जिमि कोउ करै गरुड़ सैं खेला । डरपावै गहि स्वल्प सपेला ॥

CHAUPAI 51

BATTLE BEGINS

Hot with rage, when he saw his great forces so crushed,
Fierce as death, Hanuman, Son of Wind, forward rushed;

He tore up a huge mountainous rock, which he aimed
Like a flash at Meghnad, all his fury inflamed.

When he saw the rock come, in the air Meghnad rose;
Chariot, driver and steeds thus were hid from their foes;

Hanuman with a challenge called out his reproach,
But the other, his pow'r knowing, would not approach.

Going on from that place, Meghnad sought Rama out;
Then at him began all kinds of vile things to shout,

And hurled many great weapons upon him, but these
The Lord turned off and stopped with the greatest of ease;

At the sight of such prowess the fool in his rage
Diff'rent magic devices began to engage,

As tho' someone in fun should endeavour to make
Garur frightened by showing to him a mere snake.

दोहा ५०

जासु प्रबल माया बिबस सिव बिरंचि बड़ छोट ।
ताहि दिखावइ रजनिचर निज माया मति खोट ।।

DOHA 50

Before him who holds even high gods and all things
Great and small in his mighty illusion,
To him did the demon display mighty tricks,
Led astray by his own mind's delusion.

चौपाई ५२

नभ चढ़ि बरषइ बिपुल अँगारा । महि तें प्रगट होहिं जलधारा ।।
नाना भाँति पिसाच पिसाची । मारु काटु धुनि बोलहिं नाची ।।
कीन्हेसि बृष्टि रुधिर कच हाड़ा । बरषइ कबहुँ उपल बहु छाड़ा ।।
बरषि धूरि कीन्हेसि अँधिआरा । सूझ न आपन हाथु पसारा ।।
कपि अकुलाने माया देखें । सब कर मरन बना एहि लेखें ।।
कौतुक देखि राम मुसुकाने । भए सभीत सकल कपि जाने ।।
एक बान काटी सब माया । जिमि दिनकर हर तिमिर निकाया ।।
कृपादृष्टि कपि भालु बिलोके । भए प्रबल रन रहहिं न रोके ।।

युद्धारम्भ

CHAUPAI 52

He rained coals of fire down from far up in the skies,
And from earth below caused streams of water to rise;

Demons, female and male, in their wild dancing fits,
Cried out, "Come on! Let's kill him! Let's tear him to bits!"

He poured down streaming showers of blood, filth and bones,
And at other times great floods of ashes and stones;

Next a thick cloud of dust settled over the scene;
'Twas so dark that one's hand stretched out could not be seen;

All the monkeys said, greatly distressed at these tricks,
"We shall die if we do not get out of this fix."

When he saw this vain magical show, Rama smiled;
But then seeing the monkeys in fear well-nigh wild,

With one arrow he cut off delusion's dread spells,
As the rising sun night and its darkness dispels;

Bears and monkeys he roused so with one kindly glance,
That they would not be held back by any mischance.

दोहा ५१

आयसु माँगेउ राम पहिं अंगदादि कपि साथ ।
लछिमन चले सकोप अति बान सरासन हाथ ।।

DOHA 51

Then Prince Lakshman, with Angad and other brave monkeys,
Obtaining first Rama's permission,
With arrows and bow in his hand sallied forth,
Filled with rage, on his own warlike mission.

MEGHNAD
SMITES
LAKSHMAN
WITH HIS
SPEAR

चौपाई ५३

छतज नयन उर बाहु बिसाला । हिमगिरि निभ तनु कछु एक लाला ।।
इहाँ दसानन सुभट पठाए । नाना सस्त्र अस्त्र गहि धाए ।।
भूधर नख बिटपायुध धारी । धाए कपि जय राम पुकारी ।।
भिरे सकल जोरिहिं सन जोरी । इत उत जय इच्छा नहिं थोरी ।।
मुठिकन्ह लातन्ह दाँतन्ह काटहिं । कपि जयसील मारि पुनि डाटहिं ।।
मारु मारु धरु धरु धरु मारू । सीस तोरि गहि भुजा उपारू ।।
असि धुनि पूरि रही नव खंडा । धावहिं जहँ तहँ रुंड प्रचंडा ।।
देखहिं कौतुक नभ सुरबृंदा । कबहुँक बिसमय कबहुँ अनंदा ।।

CHAUPAI 53

With his huge arms and chest, in his eyes fierce red lights,
And his body too reddish like Himala's heights,

From the other side Ravan sent warrior bands,
Who ran out, grasping arms of all kinds in their hands.

Then the monkeys with rocks, trees and claws charged, defying
Their foemen and "Vict'ry to Lord Rama!" crying;

They joined in fierce fight, stalwart brave with brave matching,
Each one well-assured of the other despatching;

The monkeys their rocks and stones hurled, then with daring
Fought on with fierce kicking, fist-blows and teeth-tearing;

"Let's kill them! Let's kill them! Let's get a hold on them!
"Let's smash in their heads! And let's tear their limbs from them!"

While such fearful cries earth and heaven were filling;
Around headless bodies ran, still bent on killing.

The gods watched from heaven this horrible furore,
At times with delight and at times with sheer horror.

दोहा ५२

रुधिर गाड़ भरि भरि जम्यो ऊपर धूरि उड़ाइ ।
जिमि अंगारन रासि पर मृतक छार रहि छाइ ।।

DOHA 52

The hollows were all filled with thickening blood;
Dust was stirred up and hung overhead;
There it seemed like the ashes and smoke settling over
The coals when consuming the dead.

मेघनाद का
लक्ष्मण पर
शक्ति-प्रहार

चौपाई ५४

घायल बीर बिराजहिं कैसे । कुसुमित किंसुक के तरु जैसे ।।
¤ लछिमन मेघनाद दोउ जोधा । भिरहिं परसपर करि अति क्रोधा ।।
एकहिं एक सकहिं नहिं जीती । निसिचर छल बल करइ अनीती ।।
क्रोधवंत तब भयउ अनंता । भंजेउ रथ सारथी तुरंता ।।
नाना बिधि प्रहार कर सेषा । राच्छस भयउ प्रान अवसेषा ।।
रावनसुत निज मन अनुमाना । संकट भयउ हरिहि मम प्राना ।।
बीरघातिनी छाड़िसि साँगी । तेजपुंज लछिमन उर लागी ।।
मुरछा भई सक्ति के लागें । तब चलि गयउ निकट भय त्यागें ।।

CHAUPAI 54

On the fighters their wounds seemed as glori'us and fine
As at blossom-time flow'rs on the cotton-tree shine.

Now the two heroes, Lakshman and Meghnad, opposed,
In the heat of their fury with each other closed;

Neither one could the other o'ercome as they fought,
So an unfair advantage by tricks Meghnad sought;
Seeing this Lakshman flamed up with anger so hot
That he smashed chariot and charioteer on the spot,
And at Meghnad aimed so many violent blows
That it seemed sure the demon's life drew near its close;
Ravan's son to himself thought, "I'm in such a strait,
"That I fear I may meet in this fight my last fate."
With his spear Soldier-Killer of finest sharp metal
He struck; it pierced Lakshman's breast, ending the battle;
It smote with such force that the prince swooning fell,
And his foe could come near to him freed from fear's spell.

१११०
1110

दोहा ५३

मेघनाद सम कोटि सत जोधा रहे उठाइ ।
जगदाधार अनंत किमि उठइ चले खिसिआइ ॥

MEGHNAD
SMITES
LAKSHMAN
WITH HIS
SPEAR

DOHA 53

Then a myriad great demons like to Meghnad
Approached Lakshman and tried hard to lift him,
Yes, him, the unending sustainer of worlds!
They left angrily; not one could shift him!

चौपाई ५५

सुनु गिरिजा क्रोधानल जासू । जारइ भुवन चारिदस आसू ॥
सक संग्राम जीति को ताही । सेवहिं सुर नर अग जग जाही ॥
यह कौतूहल जानइ सोई । जा पर कृपा राम कै होई ॥
साँझ भई फिरीं दोउ ऐनी । लगे सँभारन निज निज सैनी ॥
ब्यापक ब्रह्म अजित भुवनेस्वर । लछिमन कहाँ बूझ करुनाकर ॥
तब लगि लै आयउ हनुमाना । अनुज देखि प्रभु अति दुख माना ॥
जामवंत कह बैद सुषेना । लंका रहइ को पठइअ लेना ॥
धरि लघु रूप गयउ हनुमंता । आनेउ भवन समेत तुरंता ॥

CHAUPAI 55

(Said Siva to Parvati, No one could hope
For the vict'ry, or with him in battle to cope,

By whose hot flaming wrath would all spheres be destroyed,
In whose service all worlds, gods and men are employed;

Of this wonder the secret that person may know
Upon whom in his grace Rama light may bestow.)

The two armies with night-fall retired from the field,
That the ravages caused by their fight might be healed.

"Where is Lakshman?" enquired the Supreme Conq'ring One,
Lord of all worlds by whom all in mercy is done;

Hanuman then to where Lakshman lay quickly took him;
On seeing his brother his calmness forsook him;

Said Jamavant, "Send some one straight to bring here
The physician Sushena—he lives very near."

Hanuman, a diminutive form taking, raced
To bring Sushena back, house and all, in great haste.

हनुमान का
संजीवनी-वटी
लाना

दोहा ५४

रघुपति चरन सरोज सिरु नायउ आइ सुषेन ।
कहा नाम गिरि औषधी जाहु पवनसुत लेन ।। §

DOHA 54

At the feet of the Lord Raghupati, Sushena
Bowed low when before him he came;
To a mountain then sent Hanuman for a herb,
Giving both place and med'cine its name.

चौपाई ५६

राम चरन सरसिज उर राखी । चला प्रभंजनसुत बल भाषी ।।
उहाँ दूत एक मरमु जनावा । रावनु कालनेमि गृह आवा ।।
दसमुख कहा मरमु तेहिं सुना । पुनि पुनि कालनेमि सिरु धुना ।।
देखत तुम्हहिं नगरु जेहिं जारा । तासु पंथ को रोकनिहारा ।।

भजि रघुपति करु हित आपना । छाड़हु नाथ मृषा जलपना ।।
नील कंज तनु सुंदर स्यामा । हृदयँ राखु लोचन अभिरामा ।।
अहंकार ममता मद त्यागू । महा मोह निसि सोवत जागू ।।
काल ब्याल कर भच्छक जोई । सपनेहु समर कि जीतिअ सोई ।।

CHAUPAI 56

Rama's lotus-like feet enshrined in heart devout,
Hanuman, trusting in his lord's power, set out.

Ravan, when he heard secretly of this event
From a spy, to the house of Kalanemi went;

There the Ten-headed one told the story again;
Kalanemi at this beat his head as in pain,

Saying, "No one can hinder or turn from his path
"Him who, as you watched, burned up your city in wrath;

"Give up all these vain notions that threaten disaster;
"And for your own good worship Rama, my master;

"Enshrine in your heart the delight of all eyes,
"Whose dark form in its charms with the blue-lotus vies;

"From your sleep in this night of delusion awake,
"And your wild, selfish, arrogant passion forsake;

"With the One who devours Death and Time who can get,
"Even dreaming, the vict'ry if in battle met?"

HANUMAN BRINGS HEALING TO LAKSHMAN

दोहा ५५

सुनि दसकंध रिसान अति तेहिं मन कीन्ह बिचार ।
राम दूत कर मरौं बरु यह खल रत मल भार ।।

DOHA 55

Hearing this, Ten-heads grew hot with yet fiercer wrath;
Said the other within his own mind,
"It were better for me not at this rascal's hands,
"But by Rama's envoy death to find."

चौपाई ५७

अस कहि चला रचिसि मग माया । सर मंदिर वर बाग बनाया ।।
मारुतसुत देखा सुभ आस्रम । मुनिहि बूझि जलु पियौं जाइ स्रम ।।
राच्छस कपट बेष तहँ सोहा । मायापति दूतहि चह मोहा ।।
जाइ पवनसुत नायउ माथा । लाग सो कहै राम गुन गाथा ।।
होत महारन रावन रामहिं । जितिहहिं रामु न संसय या महिं ।।
इहाँ भएँ मैं देखउँ भाई । ज्ञानदृष्टि बल मोहि अधिकाई ।।
माँगा जल तेहि दीन्ह कमंडल । कह कपि नहिं अघाउँ थोरें जल ।।
सर मज्जन करि आतुर आवहु । दिच्छा देउँ ज्ञान जेहिं पावहु ।।

१११३

CHAUPAI 57

1113

Thinking this he went off, and by magical aid
On the road a fine garden with lake and shrine made;
Hanuman said, when this charming spot he beheld,
"I'll ask drink of the saint, that fatigue be dispelled."
There the demon in false hermit's garb sat meanwhile,
The envoy of Illusion's great lord to beguile;
He at once, when the Son of Wind, at his feet bowed,
Began chanting the virtues of Rama aloud:
"Between Ravan and Rama great war has begun;
"But by Rama without any doubt 'twill be won;
"I have watched it here, brother, tho' distant I've been;
"With the eyes of my knowledge all things can be seen."
Hanuman asked for water; a cupful was giv'n;
"That will not quench the thirst," he said, "by which I'm driv'n."
Said the saint, "Go and bathe in the lake, then return,
"And I'll give you a gift by which wisdom you'll earn."

हनुमान का
संजीवनी-वटी
लाना

दोहा ५६

सर पैठत कपि पद गहेउ मकरी तब अकुलान ।
मारी सो धरि दिव्य तनु चली गगन चढ़ि जान ।।

DOHA 56

As he entered the water a fish seized his foot;
In surprised fear the ape, drawing back,
Killed the fish, which to form divine changing, went up
In a car by the heavenly track.

चौपाई ५८

कपि तव दरस भइउँ निःपापा । मिटा तात मुनिबर कर स्रापा ।।
मुनि न होइ यह निसिचर घोरा । मानहुँ सत्य बचन कपि मोरा ।।
अस कहि गई अपछरा जबहीं । निसिचर निकट गयउ कपि तबहीं ।।
कह कपि मुनि गुरदछिना लेहू । पाछें हमहि मंत्र तुम्ह देहू ।।
१११४ सिर लंगूर लपेटि पछारा । निज तनु प्रगटेसि मरतीं बारा ।।
1114 राम राम कहि छाड़ेसि प्राना । सुनि मन हरषि चलेउ हनुमाना ।।
¤ देखा सैल न औषध चीन्हा । सहसा कपि उपारि गिरि लीन्हा ।।
गहि गिरि निसि नभ धावत भयऊ । अवधपुरी ऊपर कपि गयऊ ।।

HANUMAN BRINGS HEALING TO LAKSHMAN

CHAUPAI 58

"By the sight of you I'm freed from sin, monkey friend,
"And the curse of that great saint has come to an end;

"Heed the thing I now tell you as naught less than truth—
"He's no saint, but a fierce demon void of all ruth."

With these words the nymph left; Hanuman having learned
His true nature, once more to the demon returned,

And said, "Take as a teacher the gift that is due,
"Saintly one! Then my charm may be given by you."

Then the ape gripped his head with his tail and so threw him,
And, dying, the demon's true form returned to him;

With cries, "Rama! Rama!" his last breath departed,
And glad Hanuman once more on his way started.

The hill he soon found, but the drug could not trace,
So he daringly tore up the hill from its place,

And with that in his grasp thro' the sky rushed by night;
On the way above Avadh he came in his flight.

दोहा ५७

देखा भरत बिसाल अति निसिचर मन अनुमानि ।
बिनु फर सायक मारेउ चाप स्रवन लगि तानि ।।

DOHA 57

He was seen there by Bharat; a night-prowling monstrous
Great demon in flight the prince thought him,
And drawing his bow its full length to his ear,
With a swift headless arrow he shot him.

चौपाई ५९

परेउ मुरुछि महि लागत सायक । सुमिरत राम राम रघुनायक ।।
सुनि प्रिय बचन भरतु उठि धाए । कपि समीप अति आतुर आए ।।
बिकल बिलोकि कीस उर लावा । जागत नहिं बहु भाँति जगावा ।।
मुख मलीन मन भए दुखारी । कहत बचन लोचन भरि बारी ।।
जेहि बिधि राम बिमुख मोहि कीन्हा । तेहिं पुनि यह दारुन दुख दीन्हा ।।
जौं मोरें मन बच अरु काया । प्रीति राम पद कमल अमाया ।।
तौ कपि होउ बिगत स्रम सूला । जौं मोपर रघुपति अनुकूला ।।
सुनत बचन उठि बैठ कपीसा । कहि जय जयति कोसलाधीसा ।।

हनुमान का
संजीवनी-वटी
लाना

CHAUPAI 59

Crying, "Rama! My lord, Rama!" Hanuman swooned,
And fell down to the earth from the shock of the wound;

Bharat rose and, distressed at the well-belov'd sound,
Ran at once to the spot and there Hanuman found;

Then this sore wounded friend to his breast having taken,
He tried but could not from his swoon the ape waken;

The pain of his heart in his saddened face showing,
He lifted this pray'er, from his eyes tear-floods flowing,

"Divine Fate that from Rama me separated,
"Alas! to this further distress has me fated;

"If I in my thoughts, words and deeds have maintained
"For my lord Rama's lotus-like feet love unfeigned,

"And if he in his heart has a kind thought for me,
"Then dispelled from my friend may my arrow's shock be."

Straightway up sat the monkey on hearing that word,
Crying "Victory! Glory! to Kosala's lord."

सोरठा ४

लीन्ह कपिहि उर लाइ पुलकित तनु लोचन सजल ।
प्रीति न हृदयँ समाइ सुमिरि राम रघुकुल तिलक ।।

SORATHA 5

From the prince's eyes tears flowed as, thrilled,
To his bosom he warmly his monkey friend pressed,
And afresh with warm love his heart filled,
As he Rama, the gem of Raghu's line, recalled.

चौपाई ६०

HANUMAN BRINGS HEALING TO LAKSHMAN

तात कुसल कहु सुखनिधान की । सहित अनुज अरु मातु जानकी ।।
कपि सब चरित समास बखाने । भए दुखी मन महुँ पछिताने ।।
अहह दैव मैं कत जग जायउँ । प्रभु के एकहु काज न आयउँ ।।
जानि कुअवसरु मन धरि धीरा । पुनि कपि सन बोले बलबीरा ।।
तात गहरु होइहि तोहि जाता । काजु नसाइहि होत प्रभाता ।।
चढ़ु मम सायक सैल समेता । पठवउँ तोहि जहँ कृपानिकेता ।।
सुनि कपि मन उपजा अभिमाना । मोरें भार चलिहि किमि बाना ।।
राम प्रभाव बिचारि बहोरी । बंदि चरन कह कपि कर जोरी ।।
तव प्रताप उर राखि गोसाईं । जैहौं नाथ बान की नाईं ।।
हरषि भरत तब आयसु दीन्हा । पद सिर नाइ गवन कपि कीन्हा ।।

CHAUPAI 60

"Tell me, friend, With the Fount of all Joy is it well?
"Of his brother too and Mother Sita pray tell."

Hanuman told of all that had happened in brief;
At this Bharat poured out in laments his heart's grief:

"Alas! Why was I born here this dread fate to suffer,
"That in need no aid to my lord can I offer?"

He rallied himself then, since this was no time
To lament, and said further with courage sublime,

"You will be delayed, friend, if you take your own way,
"And your deed come to naught, for 'tis near dawn of day;

"With your mountain at once then my arrow bestride,
"And I'll send you direct to the Kindly One's side."

In the ape's mind, at this, came a tinge of proud scorn:
"How can weight such as mine by his arrow be borne?"

Then, as once more the great pow'r of Rama he grasped,
He saluted the Lord's feet and said with hands clasped,

"With your power maintained in my heart, O my master,
"I'll travel myself like an arrow—yea, faster!"

With happy heart Bharat then gave him permission;
The ape bowed and set out again on his mission.

दोहा ५८

भरत बाहुबल सील गुन प्रभु पद प्रीति अपार ।
जात सराहत मनहिं मन पुनि पुनि पवनकुमार ।।

हनुमान का
संजीवनी-वटी
लाना

DOHA 58

As the Son of the Wind on his journey set out,
In his heart Bharat's strong arm he praised;
For his virtuous mind and his limitless love
At his Lord's feet a song of thanks raised.

चौपाई ६१

उहाँ रामु लछिमनहि निहारी । बोले बचन मनुज अनुसारी ।।
अर्ध राति गइ कपि नहिं आयउ । राम उठाइ अनुज उर लायउ ।।
सकहु न दुखित देखि मोहि काऊ । बंधु सदा तव मृदुल सुभाऊ ।।
मम हित लागि तजेहु पितु माता । सहेहु बिपिन हिम आतप बाता ।।
सो अनुराग कहाँ अब भाई । उठहु न बिलोकि मम बिकलाई ।।
जौं जनतेउँ बन बंधु बिछोहू । पिता बचन मनतेउँ नहिं ओहू ।।
सुत बित नारि भवन परिवारा । होहिं जाहिं जग बारहिं बारा ।।

अस बिचारि जियँ जागहु ताता । मिलइ न जगत सहोदर भ्राता ।।
जथा पंख बिनु खग अति दीना । मनि बिनु फनि करिबर कर हीना ।।
अस मम जिवन बंधु बिनु तोही । जौं जड़ दैव जिआवै मोही ।।
जैहउँ अवध कवन मुँह लाई । नारि हेतु प्रिय भाइ गँवाई ।।
बरु अपजसु सहतेउँ जग माहीं । नारि हानि बिसेष छति नाहीं ।।
अब अवलोकि सोकु यह तोरा । सहिहि निठुर कठोर उर मोरा ।।
निज जननी के एक कुमारा । तात तासु तुम्ह प्रान अधारा ।।
सौंपेसि मोहि तुम्हहि गहि पानी । सब बिधि सुखद परम हित जानी ।।
उतरु काह दैहउँ तेहि जाई । उठि किन मोहि सिखावहु भाई ।।
बहु बिधि सोचत सोच बिमोचन । स्रवत सलिल राजिव दल लोचन ।।
उमा एक अखंड रघुराई । नर गति भगत कृपाल देखाई ।।

CHAUPAI 61

HANUMAN BRINGS HEALING TO LAKSHMAN

Meanwhile Rama, his brother in helplessness seeing,
Broke out into speech like a mere human being;
With Hanuman not yet come—tho' midnight past—
He arose and Lakshman to his heart holding fast,
Said, "My brother! To see me in pain you could never
"Endure; sympathetic your spirit was ever;
"You for my sake father and mother forsook,
"And thro' heat and cold with me the jungle path took;
"But, my brother, where now is your old-time affection,
"That you do not waken and see my affliction?
"Had I known this jungle life your loss demanded,
"I'd not have obeyed what my father commanded.
"Wealth, children, wife, fam'ly and home—we all know—
"In this world such things time and again come and go;
"But a real and true brother one oft seeks in vain
"In this world; dear one, thinking of this, rise again.
"Without you, brother, living would be a vain thing,
"Like a great vulture living with never a wing;

"Like an elephant trunkless; snake with no head jewel;
"To keep me thus living—such fate would be cruel;

"I could not face Avadh, since this is the cost
"Met in seeking my wife—I my brother have lost;

"Of the two shameful things a wife's loss I would choose;
"After all, 'tis no great loss—a woman to lose!

"Furthermore, upon you in this anguish I gaze—
"So hard-hearted and unsympathetic my ways!

"You're the son, one and only I know, of your mother,
"And dearer than life are you to her, my brother;

"She gave me your hand, trusting to me her treasure,
"In faith that with me you'd find true good and pleasure;

"Now, how can I face her? What plea can I make?
"Will you not rise and counsel me, dear, for love's sake?"

Thus the Healer of all Grief his own deep grief showed,
While in streams from his lotus-like eyes his tears flowed.

(Thus, said Siva to Uma, in human-like fashion,
Lord Rama, the Unchanging One, showed compassion.)

हनुमान का
संजीवनी-वटी
लाना

सोरठा ६

प्रभु बिलाप सुनि कान बिकल भए बानर निकर ।
आइ गयउ हनुमान जिमि. करुना महँ बीर रस ।।

SORATHA 6

As the Lord's lament came to their ears,
Much distressed and disturbed was the whole monkey band;
Hanuman's coming lightened their fears,
As 'mid pathos inserted a heroic strain.

चौपाई ६२

हरषि राम भेंटेउ हनुमाना । अति कृतज्ञ प्रभु परम सुजाना ।।
तुरत बैद तब कीन्हि उपाई । उठि बैठे लछिमनु हरषाई ।।
हृदयँ लाइ प्रभु भेंटेउ भ्राता । हरषे सकल भालु कपि ब्राता ।।
कपि पुनि बैद तहाँ पहुँचावा । जेहिं बिधि तबहिं ताहि लइ आवा ।।

यह बृत्तांत दसानन सुनेऊ । अति बिषाद पुनि पुनि सिर धुनेऊ ।।
ब्याकुल कुंभकरन पहिं गयऊ । करि बहु जतन जगावत भयऊ ।।
जागा निसिचरु देखिअ कैसा । मानहु काल देह धरि बैसा ।।
कुंभकरन बूझा कहु भाई । काहे तव मुख रहे सुखाई ।।
कथा कही सब तेहिं अभिमानी । जेहि प्रकार सीता हरि आनी ।।
तात कपिन्ह निसिचर सब मारे । महा महा जोधा संघारे ।।
दुर्मुख सुररिपु मनुज अहारी । भट अतिकाय अकंपन भारी ।।
अपर महोदर आदिक बीरा । परे समर महि सब रनधीरा ।।

CHAUPAI 62

Rama's heart rejoiced, Hanuman once more to see;
A most grateful and kindly and wise lord is he! ११२०

Quickly giv'n was the remedy by the physician;
Lakshman joyous rose from his helpless position; 1120

The lord clasped his brother in joy to his heart;
All the monkeys and bears rejoiced too on their part;

KUMBHA-KARAN KILLED

Hanuman took Sushena then back to his home,
In the way that when called at the first he had come.

Ravan, hearing of all this, in grief and despair
Began beating his forehead and tearing his hair;

Worried, to Kumbhakaran, then sleeping, he went;
To attempt to awaken him was his intent;

When the monster at last from his sleep 'gan to waken,
It seemed as tho' bodily form Death had taken;

He said, seeing Ravan's face, "Brother, pray tell
"Why gloom over your countenance casts such a spell."

Ravan, in proud conceit, told of what he had dared—
Carried Sita away—and of how things had fared;

"Now these apes have destroyed, brother, my demon host,
"And killed many great soldiers of whom I could boast,

"Such as Ugly-Face, man-eating foe of the gods,
"Atikaya, Akampan—who shrank from no odds,

"Others like great Mahodar, unconquered before—
"These in battle have fallen, and many braves more."

दोहा ५९

सुनि दसकंधर बचन तब कुंभकरन बिलखान ।
जगदंबा हरि आनि अब सठ चाहत कल्यान ।।

DOHA 59

As these words of his Ten-headed brother he heard,
Kumbhakaran cried out in alarm,
"You have carried the World-Mother off, wretch! How can you
"Expect good from this, and not harm?

चौपाई ६३

भल न कीन्ह तैं निसिचर नाहा । अब मोहि आइ जगाएहि काहा ।।
अजहूँ तात त्यागि अभिमाना । भजहु राम होइहि कल्याना ।।
हैं दससीस मनुज रघुनायक । जाकें हनूमान से पायक ।।
अहह बंधु तैं कीन्हि खोटाई । प्रथमहिं मोहि न जगायहु आई ।।
कीन्हेहु प्रभु बिरोध तेहिं देवक । सिव बिरंचि सुर जा के सेवक ।।
नारद मुनि मोहि ज्ञान जो कहा । कहतेउँ तोहि समय निरबहा ।।
अब भरि अंक भेंटु मोहि भाई । लोचन सुफल करौं मैं जाई ।।
स्याम गात सरसीरुह लोचन । देखौं जाइ ताप त्रय मोचन ।।

कुम्भकर्ण-वध

CHAUPAI 63

"You have done evil, Demon King, by ev'ry token;
"For what reason now have you come and me woken?

"My brother, today your proud folly give up!
"Worship Rama, and goodness may yet fill your cup!

"O Ten-headed One, can Raghu's lord be mere man,
"When as servant he has such as great Hanuman?

"Brother, why did you not wake me sooner? Alas!
"You have done wrong and brought us to this evil pass;

"Against him have you set yourself, at deadly odds,
"Who is served by Lord Siva, Brahma and all gods!

"As Saint Narad once gave me the knowledge sublime,
"I would give it you also, but now there's no time;
"Come, embrace me, my brother! To see him I go
"Sight of whom on my eyes their glad fruit will bestow;
"Yes, I go, longing eyes with his vision to fill,
"The dark-hued lotus-eyed One who frees from all ill."

दोहा ६०

राम रूप गुन सुमिरि मन मगन भयउ छन एक ।
रावन माँगेउ कोटि घट मद अरु महिष अनेक ।।

११२२

1122

DOHA 60

Thus recalling the glory and virtue of Rama,
The monster an instant was thrilled;
Ravan sent for a whole herd of buffaloes and
Many thousands of jars with wine filled.

चौपाई ६४

KUMBHAKARAN KILLED

महिष खाइ करि मदिरा पाना । गर्जा बज्राघात समाना ।।
कुंभकरन दुर्मद रन रंगा । चला दुर्ग तजि सेन न संगा ।।
देखि बिभीषनु आगें आयउ । पुनि पद गहि निज नामु सुनायउ ।।
अनुज उठाइ हृदयँ तेहि लावा । रघुपति भगत जानि मन भावा ।।
तात लात रावन मोहिं मारा । कहत परम हित मंत्र बिचारा ।।
तेहिं गलानि रघुपति पहिं आयउँ । देखि दीन प्रभु के मन भायउँ ।।
सुनु सुत भयउ कालबस रावन । सो कि मान अब परम सिखावन ।।
धन्य धन्य तैं धन्य बिभीषन । भयहु तात निसिचर कुल भूषन ।।
बंधु बंस तुम्ह कीन्ह उजागर । भजेहु राम सोभा सुख सागर ।।

CHAUPAI 64

Of the wine and the buff'lo-meat clearing the board,
Kumbhakaran aloud like a thunderbolt roared;
Then insane from the drink and with war-maddened mind,
From the fort he set out, his band leaving behind.

As he saw him come on, forward Vibhishan came,
And his feet humbly clasping, he told him his name;

Kumbhakaran, uplifting his brother, embraced him,
And as Rama's servant high in his heart placed him;

"Hard kicks Ravan gave, brother," Vibhishan said,
"When with wise counsel I, for his good, with him pled;

"To the Lord I have come, from despair to be freed;
"He kind welcome has given me, knowing my need."

"Ravan's doomed, brother," said Kumbhakaran, "and thus
"It is vain to think he'll take good counsel from us;

"Blest, Vibhishan, thrice blest are you! Gem rare and fine
"Have you, brother, become in the whole demon line!

"You have brought to our fam'ly great glory and splendour,
"Since to Rama, source of all bliss, praise you render.

दोहा ६१

बचन कर्म मन कपट तजि भजहु राम रनधीर ।
जाहु न निज पर सूझ मोहि भयउँ कालबस बीर ।।

कुम्भकर्ण-वध

DOHA 61

"Give Rama, the hero, your worship; in thought,
"Word and deed guileless, go and resume
"Your place with him; between friend and foe I cannot
"Now discern—Alas! That is my doom."

चौपाई ६५

बंधु बचन सुनि चला बिभीषन । आयउ जहँ त्रैलोक बिभूषन ।।
नाथ भूधराकार सरीरा । कुंभकरन आवत रनधीरा ।।
एतना कपिन्ह सुना जब काना । किलकिलाइ धाए बलवाना ।।
लिए उपारि बिटप अरु भूधर । कटकटाइ डारहिं ता ऊपर ।।
कोटि कोटि गिरि सिखर प्रहारा । करहिं भालु कपि एकहि बारा ।।
गिरै न मुरै टरै नहिं टारे । जिमि गज अर्क फलन्हि के मारे ।।
तब मारुतसुत मुठिका हनेऊ । परेउ धरनि ब्याकुल सिर धुनेऊ ।।
पुनि उठि तेहि मारेउ हनुमंता । घुर्मित भूतल परेउ तुरंता ।।

पुनि नल नीलहि अवनि पछारेसि । जहँ तहँ पटकि पटकि भट मारेसि ॥
चली बलीमुख सेन पराई । अति भय त्रसित न कोउ समुहाई ॥

CHAUPAI 65

From his brother's words Vibhishan now having learned
What would come, to the Glory of All Worlds returned;

He said, "Hither, my lord, comes a mountainous-framed
"Mighty warrior bold—Kumbhakaran he's named."

When the monkeys got this piece of news, 'twas enough;
Jabb'ring hard, t'wards the foe they ran, stalwart and tough;

Tearing up mountains, rocks and great trees, thick and fast
At the demon, their teeth gnashing, these they all cast;

Eager monkey and bear allies threw as one man
Many millions of mountains and trees as they ran;

As they fell on him, he neither turned nor gave way,
Like an elephant facing a light floral spray.

KUMBHA-
KARAN
KILLED

With a mighty fist-blow then the Son of Wind struck him;
He fell and, dismayed, beat his head as this shook him;

But rose up and hit back with all his great strength;
Hanuman, spinning round, on the ground fell full length;

To the ground next chiefs Nala and Nila he dashed,
And their warriors fell as on them his blows crashed;

From before him the great monkey army was scattered;
In fear none could face him, their courage was shattered.

दोहा ६२

अंगदादि कपि मुरुछित करि समेत सुग्रीव ।
काँख दाबि कपिराज कहुँ चला अमित बल सींव ॥

DOHA 62

He knocked senseless Angad and other great monkeys,
With Sugriv their king, in this fight;
Then, the king's body carrying under his arm,
He strode off in his limitless might.

चौपाई ६६

उमा करत रघुपति नरलीला । खेल गरुड़ जिमि अहिगन मीला ।।
भृकुटि भंग जो कालहि खाई । ताहि कि सोहइ ऐसि लराई ।।
जग पावनि कीरति बिस्तरिहहिं । गाइ गाइ भवनिधि नर तरिहहिं ।। §
मुरुछा गइ मारुतसुत जागा । सुग्रीवहि तब खोजन लागा ।।
कपिराजहु कै मुरछा बीती । निबुकि गयउ तेहि मृतक प्रतीती ।।
काटेसि दसन नासिका काना । गरजि अकास चलेउ तेहि जाना ।।
गहेसि चरन गहि धरनि पछारा । अति लाघव उठि पुनि तेहि मारा ।।
¤ पुनि आयउ प्रभु पहिं बलवाना । जयति जयति जय कृपानिधाना ।।
नाक कान काटे तेहिं जानी । फिरा क्रोध करि भइ मन ग्लानी ।। §
सहज भीम पुनि बिनु स्रुति नासा । देखत कपिदल उपजी त्रासा ।।

CHAUPAI 66

(Uma, said Siva, when to man's ways Rama takes,
He is like the great eagle, Garur, among snakes;
The mere play of his eye-brows wipes Death itself out;
Then how could he take part in such unseemly bout?
But his deeds cleanse the world, and their praise when men sing,
Thro' the sea of existence them safely 'twill bring.)
Hanuman, waking up from his temp'rary swoon,
For King Sugriv began making search very soon;
When Sugriv's faintness passed, from the great demon's grip
(Who assumed he was dead) he was able to slip;
Biting off Kumbhakaran's two ears and his nose,
With a roar and a leap up to heaven he rose;
But the demon, his foot seizing, dashed him below;
Quickly rising, the monkey returned a hard blow;
To the Lord then he came, took once more warrior's place,
Crying "Victory! Glory! O fount of all grace!"
Kumbhakaran, without nose and ears, was ashamed
To return, so faced round again, anger inflamed;

कुम्भकर्ण-वध

He was—noseless and earless—a horrible sight;
Seeing him, nigh o'ercome were the monkeys with fright;

दोहा ६३

जय जय जय रघुबंसमनि धाए कपि दै हूह ।
एकहि बार जो तासु पर छाड़ेन्हि गिरि तरु जूह ॥

DOHA 63

Then they rallied and throwing again rocks and trees
At the demon, the whole monkey crowd
Rushed with one intent, "Vict'ry to Rama, the gem
"Of great Raghu's line!" crying aloud.

११२६ चौपाई ६७

KUMBHA-KARAN KILLED

1126 कुंभकरन रन रंग बिरुद्धा । सनमुख चला काल जनु क्रुद्धा ॥
कोटि कोटि कपि धरि धरि खाई । जनु टीड़ी गिरि गुहाँ समाई ॥
कोटिन्ह गहि सरीर सन मर्दा । कोटिन्ह मींजि मिलब महि गर्दा ॥
मुख नासा स्त्रवनन्हि की बाटा । निसरि पराहिं भालु कपि ठाटा ॥
रन मद मत्त निसाचर दर्पा । बिस्व ग्रसिहि जनु एहि बिधि अर्पा ॥
मुरे सुभट सब फिरहिं न फेरे । सूझ न नयन सुनहिं नहिं टेरे ॥
¤ कुंभकरन कपि फौज बिडारी । सुनि धाई रजनीचर धारी ॥
देखी राम बिकल कटकाई । रिपु अनीक नाना बिधि आई ॥

CHAUPAI 67

Kumbhakaran, in anger as awful as Death,
On his foeman advanced, mad with war-maddened breath;

Countless monkeys he seized and gulped down in one sup,
Just as huge mountain caves locust swarms swallow up;

Millions more he seized and 'gainst his huge body crushed,
Or ground into the dust, as upon him they rushed;

From his mouth, nose and ears, which as broad pathways gaped,
Of his monkey and bear victims many escaped.

As the battle-drunk demon his mighty strength hurled
At his foes, he might eat—it seemed—world upon world;

Rama's braves would not turn to fight, such were their fears;
They had eyes but saw naught, heard no call with their ears.

"Kumbhakaran has routed the whole monkey horde!"
At this news again forward the demon host poured.

Rama saw that his army was sorely distressed,
By the rallying enemy host sorely pressed;

दोहा ६४

सुनहु बिभीषन लषन सह सकल सँभारेहु सैन ।
मैं देखउँ खल बल दलहि बोले राजिव नैन ।। §

DOHA 64

"Listen, Lakshman and Vibhishan! Rally and care for
"My scattered and hard-beset forces,"
The lotus-eyed Lord said, "While I to the test
"Put our demon foes and their resources."

चौपाई ६८

कुम्भकर्ण-वध

कर सारंग बिसिख कटि भाथा । मृगपति ठवनि चले रघुनाथा ।।
प्रथम कीन्ह प्रभु धनुष टँकोरा । रिपु दल बधिर भयउ सुनि सोरा ।।
सत्यसंध छाड़े सर लच्छा । कालसर्प जनु चले सपच्छा ।।
अति जव चले निसित नाराचा । लगे कटन भट बिकट पिसाचा ।।
कटहिं चरन उर सिर भुजदंडा । बहुतक बीर होहिं सत खंडा ।।
घुर्मि घुर्मि घायल महि परहीं । उठि संभारि सुभट पुनि लरहीं ।।
लागत बान जलद जिमि गाजहिं । बहुतक देखि कठिन सर भाजहिं ।।
रुंड प्रचंड मुंड बिनु धावहिं । धरु धरु मारु मारु धुनि गावहिं ।।

CHAUPAI 68

In hand bow and shaft, quiver hung at his side,
Raghunath forward went with a lion-like stride.

First of all to his bow-string he gave a sharp twang;
Deafened were all his enemies, hearing its clang;

Then a full hundred thousand sharp shafts he let fly,
Which with deadly winged-serpents in full flight would vie;

Like an army, they flew swift and sharp in their course,
Cutting up demon soldiers with terrific force;

Cut away from their trunks were arms, legs, heads and hearts;
Many soldiers were cut into hundreds of parts;

Many spun around wounded, then fell to the earth,
But rose up and again fought for all they were worth;

Arrows hitting their mark caused a sound as of thunder,
At sight of them most fled in terrified wonder;

Great trunks without heads were seen running about,
But still "Seize them and kill! Seize and kill!" was their shout.

दोहा ६५

छन महुँ प्रभु के सायकन्हि काटे बिकट पिसाच ।
पुनि रघुबीर निषंग महुँ प्रबिसे सब नाराच ॥

DOHA 65

In an instant the arrows of Rama cut up
Mighty demons who thus far had ventured;
Those very same arrows then came back to Rama,
And into his quiver each entered.

KUMBHA-KARAN KILLED

चौपाई ६९

कुंभकरन मन दीख बिचारी । हती निमिष महँ निसिचर धारी ॥
भयउ क्रुद्ध दारुन बलबीरा । करि मृगनायक नाद गँभीरा ॥
कोपि महीधर लेइ उपारी । डारइ जहँ मर्कट भट भारी ॥
आवत देखि सैल प्रभु भारे । सरन्हि काटि रज सम करि डारे ॥
पुनि धनु तानि कोपि रघुनायक । छाँड़े अति कराल बहु सायक ॥
तनु महुँ प्रबिसि निसरि सर जाहीं । जिमि दामिनि घन माँझ समाहीं ॥
सोनित स्रवत सोह तन कारे । जनु कज्जल गिरि गेरु पनारे ॥
बिकल बिलोकि भालु कपि धाए । बिहसा जबहिं निकट भट आए ॥

CHAUPAI 69

Kumbhakaran at heart saw and knew what was plain,
That the whole demon force in a trice had been slain;

When he saw this the great demon's anger was stirred,
And a cry like the roar of a lion was heard;

He tore up a huge hill by its roots deep and strong,
And in rage cast it straight at the vast monkey throng;

When the Lord saw it coming, an arrow he shot
At the hill, and in dust brought it down on the spot;

Then he once again drew his great bow and, enraged,
He with countless dread arrows their foeman engaged;

That huge body they entered and with deaf'ning crashes
Passed thro', just as thro' a cloud pass lightning flashes;

Blood streams, flowing from his dark frame, left their track
As might streams of red paint on a mountain coal-black;

Bears and apes rushed up, thinking him hurt and confused;
As they came, Kumbhakaran laughed at them amused.

दोहा ६६

गर्जत धायउ बेग अति कोटि कोटि गहि कीस ।
महि पटकइ गजराज इव सपथ करइ दससीस ।।

कुम्भकर्ण-वध

DOHA 66

Roaring loudly, he ran swift and eager towards them,
And monkeys in myriads seized,
Then with lion-like force to the ground dashed them, as
He in King Ravan's name oaths released.

चौपाई ७०

भागे भालु बलीमुख जूथा । बृकु बिलोकि जिमि मेष बरूथा ।।
चले भागि कपि भालु भवानी । बिकल पुकारत आरत बानी ।।
यह निसिचर दुकाल सम अहई । कपि कुल देस परन अब चहई ।।
कृपा बारिधर राम खरारी । पाहि पाहि प्रनतारति हारी ।।
सकरुन बचन सुनत भगवाना । चले सुधारि सरासन बाना ।।
राम सेन निज पाछें घाली । चले सकोप महा बलसाली ।।
खैंचि धनुष सत सर संधाने । छूटे तीर सरीर समाने ।।

लागत सर धावा रिस भरा । कुधर डगमगत डोलति धरा ॥
लीन्ह एक तेहिं सैल उपाटी । रघुकुल तिलक भुजा सोइ काटी ॥
धावा बाम बहु गिरि धारी । प्रभु सोउ भुजा काटि महि पारी ॥
काटे भुजा सोह खल कैसा । पच्छहीन मंदरगिरि जैसा ॥
उग्र बिलोकनि प्रभुहि बिलोका । ग्रसन चहत मानहुँ त्रैलोका ॥

CHAUPAI 70

Bands of monkeys and bears fled again from the scene,
Just as flocks of sheep run when the wolf is first seen;
(Yes, Bhawani, said Siva, away they all fled,)
And with cries of distress, thus with Rama they pled:
११३० "Like a famine to us is this monster appalling,
1130 "Upon the whole land—our poor monkey-race—falling;
"O Rama! Wrong's Foeman! O Rain-cloud of Grace!
"Save us! Save us! Deliver from danger our race!"

KUMBHAKARAN KILLED

As their pite'us cries reached him and on them he glanced,
Fixing arrows and bow, Gracious Rama advanced;
First his army behind him he placed, then in rage
By his own mighty strength went their foe to engage;
Five-score arrows he fixed, as his bow-string he drew,
Then released them; the monster's great frame they pierced thro';
As they struck he rushed forward, with anger he quivered,
The mountains were moved, the whole earth shook and shivered;
He tore up a mountain to hurl in the fray,
But the gem of Raghu's line his arm shot away;
In his left hand one more hill, his running ne'er stopped;
Rama shot that off also, to earth it too dropped;
With no arms, the great monster seemed like—of all things—
Fabled Mandara Mountain, but minus its wings;
He stood, fixing on Rama his wild angry glare,
As tho' now to eat all worlds that are he might dare,

दोहा ६७

करि चिकार अति घोरतर धावा बदनु पसारि ।
गगन सिद्ध सुर त्रसित सब हा हा हेति पुकारि ॥

DOHA 67

Then again he rushed forward with wide-open mouth,
Letting out as he came a wild shriek;
In their terror "Alas! Alas!" cried out the heav'nly ones
Watching—naught else could they speak.

चौपाई ७१

कुम्भकर्ण-वध

¤ सभय देव करुनानिधि जानेउ । स्रवन प्रजंत सरासन तानेउ ॥
बिसिख निकर निसिचर मुख भरेऊ । तदपि महाबल भूमि न परेऊ ॥ ११३१
सरन्हि भरा मुख सनमुख धावा । कालत्रोन सजीव जनु आवा ॥
तब प्रभु कोपि तीब्र सर लीन्हा । धर ते भिन्न तासु सिर कीन्हा ॥ 1131
सो सिर परेउ दसानन आगें । बिकल भयउ जिमि फनि मनि त्यागें ॥
धरनि धसइ धर धाव प्रचंडा । तब प्रभु काटि कीन्ह दुइ खंडा ॥
परे भूमि जिमि नभ तें भूधर । हेठ दाबि कपि भालु निसाचर ॥
तासु तेजु प्रभु बदनु समाना । सुर मुनि सबहिं अचंभव माना ॥
नभ दुंदभी बजावहिं हरषहिं । जय जय कहि प्रसून सुर बरषहिं ॥
करि बिनती सुर सकल सिधाए । तेही समय देवरिषि आए ॥
गगनोपरि हरि गुन गन गाए । रुचिर बीररस प्रभु मन भाए ॥
बेगि हतहु खल कहि मुनि गए । राम समर महि सोभित भए ॥

CHAUPAI 71

When he saw thus the heav'nly ones smitten with fear,
The All-Merciful drew his bow-string to his ear;

Tho' these sharp arrows filled up the demon's great jaws,
He did not tumble down, but without any pause

Still rushed on, his mouth arrow-filled, panting hot breath,
Like the embodied deadly dark quiver of Death.

To his bow the enraged Lord his keenest shaft put,
And with that from his body the demon's head cut;

The great head fell at Ravan's feet; he was distrest
At the sight, like a serpent with jewel-less crest.¶

As the body ran on, earth beneath shook and sunk;
Then the Lord into two cut that monstrous great trunk;

To the earth both parts fell like great hills from the skies,
Demons, monkeys and bears beneath crushing like flies.

Into Rama's frame entered the demon's soul-force;
Gods and saints were amazed as they followed its course;

From the heav'ns cries of Vict'ry and drum-beats resounded,
As flow'rs, by the gods rained down, Rama surrounded.

The heav'nly ones went back in grateful relief;
Then came Narad, of all saintly sages the chief;

With the praises of Vishnu high heaven he filled,
And with stirring heroic themes Rama's heart thrilled:

"Soon vile Ravan destroy," said the sage—and was gone;
Rama, standing there, in battle's full glory shone.

KUMBHAKARAN
KILLED

छंद ३

संग्राम भूमि बिराज रघुपति अतुल बल कोसल धनी ।
स्रम बिंदु मुख राजीव लोचन रुचिर तन सोनित कनी ।।
भुज जुगल फेरत सर सरासन भालु कपि चहुँ दिसि बने ।
कह दास तुलसी कहि न सक छबि सेष जेहि आनन घने ।।

CHHAND 3

In his measureless might, on the battlefield stood Raghupati victori'us,
Sweat drops on his face, lovely lotus eyes, body blood-spattered and
glori'us;

He waved bow and arrows; around, bears and monkeys that sight
which rejoices

Were watching. Not Sheshnag, says Tulsi, could tell it with his
thousand voices.

¶ The cobra is said to have a gem in its forehead; if this is lost it must die.

दोहा ६८

निसिचर अधम मलायतन ताहि दीन्ह निज धाम ।
गिरिजा ते नर मंदमति जे न भजहिं स्रीराम ।। §

DOHA 68

Those demons, vile pits of filth, to his own realm
By the Lord were sent—thus he rewards!
(Siva to Uma said, Truly dull-minded is he
Who ne'er to this Lord praise affords.)

चौपाई ७२

दिन के अंत फिरीं दोउ अनी । समर भई सुभटन्ह स्रम घनी ।।
राम कृपाँ कपि दल बल बाढ़ा । जिमि तृन पाइ लाग अति डाढ़ा ।।
छीजहिं निसिचर दिनु अरु राती । निज मुख कहें सुकृत जेहिं भाँती ।।
¤ बहु बिलाप दसकंधर करई । बंधु सीस पुनि पुनि उर धरई ।।
रोवहिं नारि हृदयँ हति पानी । तासु तेज बल बिपुल बखानी ।।
मेघनाद तेहि अवसर आवा । कहि बहु कथा पिता समुझावा ।।
देखेहु कालि मोरि मनुसाई । अबहिं बहुत का करौं बड़ाई ।।
इष्टदेव सन बल रथ पायउँ । सो बल तात न तोहि देखायउँ ।। §
एहि बिधि जलपत भयउ बिहाना । चहुँ दुआर लागे कपि नाना ।।
इत कपि भालु काल सम बीरा । उत रजनीचर अति रनधीरा ।।
लरहिं सुभट निज निज जय हेतू । बरनि न जाइ समर खगकेतू ।।

कुम्भकर्ण-वध

CHAUPAI 72

Thro' the day hard and eager the two armies fought;
Then at night-fall returned and relief in rest sought;
Rama's kindness the monkey band's vigour increased,
As by dry straw a fire's flaming force is released;
But the demons continued to waste day and night,
As when told by oneself deeds lose worth, tho' they're right.
To his heart Ravan often his brother's head pressing,
Wept sorely, his grief at this great loss expressing;

His women wept with him, their breasts wildly beating,
And tales of their lost one's great prowess repeating.

While thus they were grieving, Prince Meghnad arrived,
And with stories relief for his father contrived:

"To tell now of my greatness," he said, "there's no need;
"You shall see it tomorrow in might and in deed;

"By my special god given a boon, sire, I own,
"The great pow'r of which thus far to you I've not shown."

Morning broke on them as thus they chattered and wailed;
Rama's force by assaulting all gates new day hailed;

Bear and monkey braves, fierce as Death, fought on this side,
११३४ And on that valiant demons their foemen defied;

Thinking naught but of vict'ry, on each side braves fought.
1134 O Garur, I can't tell of that fight as I ought!

दोहा ६९

मेघनाद माया बिरचि रथ चढ़ि गयउ अकास ।
गर्जेउ प्रलय पयोद जिमि भइ कपि कटकहि त्रास ।।

MEGHNAD KILLED

DOHA 69

In his magic car, driven by magic pow'r, seated,
Meghnad rose up into the air,
And roared out like a thunder-cloud, which as they heard
Filled the monkeys with fear and despair.

चौपाई ७३

सक्ति सूल तरवारि कृपाना । अस्त्र सस्त्र कुलिसायुध नाना ।।
डारइ परसु परिघ पाषाना । लागेउ बृष्टि करइ बहु बाना ।।
रहे दसहुँ दिसि सायक छाई । मानहुँ मघा मेघ झरि लाई ।।
धरु धरु मारु सुनहिं कपि काना । जो मारै तेहि कोउ न जाना ।।
गहि गिरि तरु अकास कपि धावहिं । देखहिं तेहि न दुखित फिरि आवहिं ।।
अवघट घाट बाट गिरि कंदर । मायाबल कीन्हेसि सर पंजर ।।
जाहिं कहाँ भय ब्याकुल बंदर । सुरपति बंदि परे जनु मंदर ।।

मारुतसुत अंगद नल नीला । कीन्हेसि बिकल सकल बलसीला ।।
पुनि लछिमन सुग्रीव बिभीषन । सरन्हि मारि कीन्हेसि जर्जर तन ।।
पुनि रघुपति सन जूझइ लागा । सर छाँड़इ होइ लागहिं नागा ।। §
ब्याल पासबस भए खरारी । स्वबस अनंत एक अबिकारी ।।
नट इव कपट चरित कर नाना । सदा स्वतंत्र राम भगवाना ।।
रन सोभा लगि प्रभुहिं बँधावा । देखि दसा देवन्ह भय पावा ।।

CHAUPAI 73

Deadly weapons innum'rable then of all sorts,
Sharpest spears, lances, swords, daggers, arrows and darts,

Thunderbolt-like great stones, clubs and axes he cast,
Which rained down on his foemen in show'rs thick and fast;

All around from his arrow-flights thick darkness spread,
As when Magha¶ its heavy rains pours from o'erhead.

"Seize and kill! Seize and kill!" on the monkeys' ears fell;
But who said it, or struck at them, not one could tell;

Monkeys sprang to the skies, having torn from the ground
Rocks and trees; but came sadly back—no one they found;

Ev'ry gorge and ravine, ev'ry pass, cave and hill
Was an arrowy cage by Meghnad's magic skill;

The poor monkeys, wherever they turned, were dismayed,
As tho' Indra on Mandara's hills his spell laid;

On Angad, Hanuman, Nala, Nila and all
The most mighty he caused consternation to fall;

With his swift shafts the bodies he pierced thro' and thro'
Of Vibhishan, Sugriva and Prince Lakshman too;

With Lord Rama then battling, his weapon he hurled,
Which became writhing snakes round the Lord's frame entwirled—

Lord Kharari, Changeless, Self-sustaining, Eternal,
Was caught in the coils of those serpents infernal;

मेघनाद-वध

¶ The chief monsoon constellation.

He, like a magician, plays all kinds of tricks,
Free in all, masterly, never caught in a fix;

By accepting bonds, glory in war he intended;
But on the gods, seeing him, panic descended.

दोहा ७०

खगपति जाकर नाम जपि मुनि काटहिं भव पास ।
सो प्रभु आव कि बंध तर ब्यापक बिस्व निवास ।।

DOHA 70

By whose name deliv'rance men seek from existence,
In whom the whole universe dwells,
He the Great Omnipresent One—tell me, Garur,
Could He ever be caught in such spells?

चौपाई ७४

MEGHNAD KILLED

चरित राम के सगुन भवानी । तर्कि न जाहिं बुद्धि बल बानी ।।
अस बिचारि जे तज्ञ बिरागी । रामहि भजहिं तर्क सब त्यागी ।।
ब्याकुल कटकु कीन्ह घननादा । पुनि भा प्रगट कहइ दुर्बादा ।।
जामवंत कह खल रहु ठाढ़ा । सुनि करि ताहि क्रोध अति बाढ़ा ।।
बूढ़ जानि सठ छाँड़ेउँ तोही । लागेसि अधम पचारइ मोही ।।
अस कहि ताहि त्रिसूल चलावा । जामवंत कर गहि सोइ धावा ।।
मारेसि मेघनाद कै छाती । परा धरनि घुर्मित सुरघाती ।।
पुनि रिसान गहि चरन फिरावा । महि पछारि निज बलु देखरावा ।।
बर प्रसाद सो मरइ न मारा । तब गहि पद लंका पर डारा ।।
इहाँ देवरिषि गरुड़ पठावा । राम समीप सपदि सो आवा ।।

CHAUPAI 74

Rama's incarnate ways all, Bhawani, will find
Cannot be expressed by any voice, brain, or mind;

Knowing this well, true saintly ones, those wise and holy,
Not seeking to grasp all, will worship him truly.

Meghnad, Rama's army thus having confused,
Showed himself, and his enemies, roundly abused;

"Rascal! Stay where you are!" Jamavant then cried out;
Meghnad, hearing this, gave back a more enraged shout;

"Knowing well you are old, fool, I've spared you as yet;
"But I treat with the scorn it deserves your vile threat!"

Then his trident he hurled in a furi'us attack;
Jamavant, rushing, caught it and hurled it straight back;

With such force in the chest the gods' foeman it struck,
That he fell to the ground from its terrible shock;

Jamavant by the foot seized him, round and round swung him
In anger, then to the ground forcibly flung him;

But Meghnad was saved by the boon given to him;
To Lanka then by the foot Jamavant threw him.

Saint Narad then sent off Garur from his place,
Who to Rama flew straightway at his swiftest pace.

दोहा ७१

पन्नगारि खाए सकल माया नाग बरूथ ।
भए बिगत माया तुरंत हरषे बानर जूथ ।।
गहि गिरि पादप उपल नख धाए कीस रिसाइ ।
चले तमीचर बिकलतर गढ़ पर चढ़े पराइ ।।

मेघनाद-वध

DOHA 71

The great eagle, the Lord of Birds, all those delusive
False snakes seized and quickly devoured;
All the monkeys rejoiced that illusion was gone,
And their freedom thus once more secured;

Roused and angry, they rushed to attack, tearing up
Hills and trees and great rocks with their claws;
In confusion the demons ran off, and until
They had climbed to their fort did not pause.

चौपाई ७५

मेघनाद कै मुरुछा जागी । पितहि बिलोकि लाज अति लागी ।।
तुरत गयउ सो गिरि बर कंदर । करौं अजय मख अस मन महँ धर ।।

सो सुधि पाइ बिभीषन कहई । सुनु प्रभु समाचार अस अहई ॥
मेघनाद मख करइ अपावन । खल मायाबी देव सतावन ॥
जौं प्रभु सिद्ध होइ सो पाइहि । नाथ बेगि रिपु जीति न जाइहि ॥
सुनि रघुपति अतिसय सुखु माना । बोले अंगदादि कपि नाना ॥
लछिमन संग जाहु सब भाई । करहु बिधंस जज्ञ कर जाई ॥
✡ तुम्ह लछिमन मारेहु रन ओही । देखि सभय सुर दुख अति मोही ॥
जामवंत कपिराज बिभीषन । सेन समेत रहेहु तीनिउँ जन ॥
जब रघुबीर दीन्हि अनुसासन । कटि निषंग कसि साजि सरासन ॥
प्रभु प्रताप उर धरि रनबीरा । बोले घन इव गिरा गँभीरा ॥
जौं तेहि आजु बधे बिनु आवउँ । तौ रघुपति सेवक न कहावउँ ॥
११३८ जौं सत संकर करहिं सहाई । तदपि हतउँ रघुबीर दोहाई ॥

1138 CHAUPAI 75

MEGHNAD KILLED

Very soon Meghnad out of his heavy swoon came,
And on seeing his father was stricken with shame;
To a cave in the hill, undelaying, he went;
There to make vict'ry sacrifice was his intent;
Of his purpose Vibhishan at once getting word,
Said to Rama, "Lord, this is the news I have heard—
"That vile foe of the gods, source of ev'ry device
"Of illusion, is off'ring a foul sacrifice;
"If his deed is performed and his off'ring complete,
"It will be very hard, lord, our foe to defeat."
Raghupati called to him, on hearing of this,
Angad and Hanuman, himself thrilled with high bliss,
And said, "Go you with Lakshman, your brothers all taking,
"And stop the great sacrifice Meghnad is making;
"You, Lakshman, must kill him now, fierce battle off'ring;
"To see the gods fearful for me too means suff'ring;
"But Jamavant, Sugriv, Vibhishan—you three
"Should remain with the army, there your place must be."

Lakshman, when Raghubir had commanded him so,
At his side bound his quiver, took arrow and bow,

Then heart strong in the Lord's strength, courageous and proud,
In a voice deep and thundering cried out aloud:

"If I come back today without killing our foe,
"Me as Rama's true servant no more men may know;

"Tho' a hundred Lord Sivas their aid to him give,
"By Lord Rama I swear, he no longer shall live!"

दोहा ७२

बंदि राम पद कमल जुग चलेउ तुरंत अनंत ।
अंगद नील मयंद नल संग सुभट हनुमंत ॥ §

DOHA 72

Bowing at Rama's lotus-like feet, forth to battle—
Incarnate Shesh-nag¶—Lakshman sallied;
To him valiant heroes—Angad, Nila, Nala,
Mayanda and Hanuman rallied.

मेघनाद-वध

चौपाई ७६

जाइ कपिन्ह देखा सो बैसा । आहुति देत रुधिर अरु भैंसा ॥
कीन्ह कपिन्ह तब जज्ञ बिधंसा । जब न उठइ तब करहिं प्रसंसा ॥
तदपि न उठइ धरेन्हि कच जाई । लातन्हि हति हति चले पराई ॥
लै त्रिसूल धावा कपि भागे । आए जहँ रामानुज आगे ॥
आवा परम क्रोध कर मारा । गर्ज घोर रव बारहिं बारा ॥
कोपि मरुतसुत अंगद धाए । हति त्रिसूल उर धरनि गिराए ॥
प्रभु कहँ छाड़ेसि सूल प्रचंडा । सर हति कृत अनंत जुग खंडा ॥
उठि बहोरि मारुति जुबराजा । हतहिं कोपि तेहि घाउ न बाजा ॥
फिरे बीर रिपु मरइ न मारा । तब धावा करि घोर चिकारा ॥
¤ आवत देखि क्रुद्ध जनु काला । लछिमन छाड़े बिसिख कराला ॥
देखेसि आवत पबि सम बाना। तुरत भयउ खल अंतरधाना ॥

¶ World-supporting serpent associated with Vishnu.

बिबिध बेष धरि करइ लराई । कबहुँक प्रगट कबहुँ दुरि जाई ।।
देखि अजय रिपु डरपे कीसा । परम क्रुद्ध तब भयउ अहीसा ।।
लछिमन मन अस मंत्र दृढावा । एहि पापिहिं मैं बहुत खेलावा ।।
सुमिरि कोसलाधीस प्रतापा । सर संधान कीन्ह करि दापा ।।
छाड़ेउ बान माँझ उर लागा । मरती बार कपटु सबु त्यागा ।।

CHAUPAI 76

The monkeys, at Meghnad's dark cavern arriving,
A buff'lo and blood off'ring saw him contriving;

They all tried their utmost his off'ring to hinder;
When he would not rise, began false praise to render;

He still did not move, so the hair of his head
११४० Pulling hard, each one gave him a kick and then fled.

Now aroused, he pursued, taking trident in hand;
1140 Off they ran and before Lakshman took up their stand;

Angry Meghnad again and again struck out hard
As he ran, and gave shouts that like thunder-claps jarred;

MEGHNAD KILLED

Angad and Hanuman, enraged too, at him rushed;
With his trident he struck them and both to earth dashed;

Then at Lakshman that awful three-pronged spear he cast;
Lakshman cut it in two with one shaft sure and fast;

Meantime Angad and Hanuman, rising again,
Smote him furi'usly, but no wound caused him nor pain;

When he could not be slain, they turned back in surprise;
He rushed on—the air filled with his horrible cries;

When, like Furious Fate, Lakshman saw him draw nigh,
At his foe his most terrible shaft he let fly;

Meghnad, seeing that thunderbolt-arrow in flight,
By his magic immedi'tely vanished from sight;

But he still fought hard, taking on diff'rent disguises,
Now seen, now unseen, trying diff'rent surprises;

The monkeys—he unbeaten—with consternation
Were seized; but o'er Lakshman swept hot indignation;

But one thought his mind held, determined and strong:
"I have played with this vile evil-doer too long."

His heart set upon Rama's might, with all his force
He put arrow to bow, sent it then on its course;

Meghnad's heart was pierced thro' by that one deadly shaft;
He gave up, as he died, all his demonic craft.

दोहा ७३

रामानुज कहँ रामु कहँ अस कहि छाड़ेसि प्रान ।
धन्य सक्रजित मातु तव कह अंगद हनुमान ॥ §

DOHA 73

With his last breath he called upon Lakshman and Rama,
And with those words gave up the ghost;
The two monkeys cried, "Blest is she who as her son
"Of the conq'ror of Indra can boast!"

चौपाई ७७

मेघनाद-वध

बिनु प्रयास हनुमान उठावा । लंका द्वार राखि तेहि आवा ॥
¤ तासु मरन सुनि सुर गंधर्बा । चढ़ि बिमान आए नभ सर्बा ॥
बरषि सुमन दुंदुभीं बजावहिं । स्रीरघुनाथ बिमल जसु गावहिं ॥
जय अनंत जय जगदाधारा । तुम्ह प्रभु सब देवन्हि निस्तारा ॥
अस्तुति करि सुर सिद्ध सिधाए । लछिमन कृपासिंधु पहिं आए ॥ §
सुत बध सुना दसानन जबहीं । मुरुछित भयउ परेउ महि तबहीं ॥
मंदोदरी रुदन कर भारी । उर ताडत बहु भाँति पुकारी ॥
नगर लोग सब ब्याकुल सोचा । सकल कहहिं दसकंधर पोचा ॥

CHAUPAI 77

Hanuman raised the body, and at Lanka's gateway
He placed it with ease, then returned to camp straightway.

The heav'nly ones, hearing their foeman was killed,
In their bright chariots came and the heav'nly path filled;

With the beating of drums, pouring flow'ry streams down,
They extolled great Lord Raghubir's spotless renown;

They sang, "Hail! Timeless Victor in whom all adheres;
"By thee all heav'nly spirits are saved from their fears;"

Lifting thus hymns of praise, they returned to their place;
Lakshman meanwhile came back to the Ocean of Grace.

Ravan Ten-heads, on hearing the death of his son,
Was o'erwhelmed and fell down to the earth in a swoon;

Queen Mandodari bitterly wept, her son calling,
With wildest breast-beating and tears of grief falling;

The citizens too were all grieved and dismayed;
Upon Ten-headed Ravan the full blame they laid.

दोहा ७४

तब लंकेस अनेक बिधि समुझाई सब नारि ।
नस्वर रूप प्रपंच सब देखहु हृदयँ बिचारि ।।

DOHA 74

MEGHNAD
KILLED

Then exhorting his women in vari'us ways, Ravan
The role of consoler assumed;
"In your hearts," he said, "think upon this—the whole world
"And all in it is passing and doomed."

चौपाई ७८

तिन्हहि ज्ञानु उपदेसा रावन । आपुन मंद कथा अति पावन ।।
पर उपदेस कुसल बहुतेरे । जे आचरहिं ते नर न घनेरे ।।
निसा सिरानि भयउ भिनुसारा । लगे भालु कपि चारिहुँ द्वारा ।।
सुभट बोलाइ दसानन बोला । रन सनमुख जा कर मन डोला ।।
सो अबहीं बरु जाउ पराई । संजुग बिमुख भएँ न भलाई ।।
निज भुज बल मैं बैर बढ़ावा । देहउँ उतरु जो रिपु चढ़ि आवा ।।
अस कहि मरुत बेग रथ साजा । बाजे सकल जुझाऊ बाजा ।।
चले बीर सब अतुलित बली । जनु कज्जल कै आँधी चली ।।
असगुन अमित होहिं तेहि काला । गनइ न भुज बल गर्ब बिसाला ।।

CHAUPAI 78

Tho' himself dull and careless, his words were profound,
And the counsel he gave them was wholesome and sound.

That's not strange! 'Many people are fine in their talk,
Yet but few of them by their own counsel will walk.

When the darkness had passed and new day dawned at length,
Bears and monkeys attacked the four gates in full strength;

Ravan called up his soldiers and said, "He whose heart
"Shrinks in fear at the thought that soon fighting may start,

"Let him turn back at once ere the battle's begun;
" 'Twill go hard with him if from the field he should run!

"The great strength of my own arm my enmity backs,
"And I'll face any enemy if he attacks."

Then his chariot Swift-as-Wind having prepared,
He set forth, as war-instruments warlike strains blared;

Forth his army went, matchless in strength, but in form
And array as tho' came a coal-black cloud and storm;

Many ill omens threatened that wild, warlike crowd;
Self-assured, Ravan led them on, heedless and proud.

रावण का
रणभूमि में
प्रवेश

छन्द ४

अति गर्व गनइ न सगुन असगुन सबहिं आयुध हाथ तें ।
भट गिरत रथ तें बाजि गज चिक्करत भाजहिं साथ तें ॥
गोमायु गीध सृगाल खर रव स्वान रोवहिं अति घने ।
जनु कालदूत उलूक वोलहिं बचन परम भयावने ॥

CHHAND 4

In his pride he ignored ev'ry omen—From careless hands weapons were dropped,
Warriors fell from their cars, steeds and elephants fled shrieking and the march stopped;
Jackals, donkeys and kites raised their fearful cries; dogs added howls to their noise,
And amidst all the hooting of owls was heard, as tho' Death's awful envoys.

दोहा ७५

ताहि कि संपति सगुन सुभ सपनेहुँ मन बिस्राम ।
भूत द्रोह रत मोहबस राम बिमुख रत काम ॥

DOHA 75

When a person, infatuate foe of creation,
In passion the Lord has rejected,
By him peace of mind and fair omens of good
Cannot, even in dreams, be expected.

चौपाई ७९

चलेउ निसाचर कटकु अपारा । चतुरंगिनी अनी बहु धारा ॥
बिबिध भाँति बाहन रथ जाना । बिपुल बरन पताक ध्वज नाना ॥
चले मत्त गज जूथ घनेरे । प्राबिट जलद मरुत जनु प्रेरे ॥
बरन बरन बर दैत निकाया । समर सूर जानहिं बहु माया ॥
अति बिचित्र बाहिनी बिराजी । बीर बसंत सेन जनु साजी ॥
चलत कटकु दिगसिंधुर डिगहीं । छुभित पयोधि कुधर डगमगहीं ॥
उठी रेनु रबि गयउ छपाई । मरुत थकित बसुधा अकुलाई ॥
पनव निसान घोर रव बाजहिं । प्रलय समय के घन जनु गाजहिं ॥
भेरि नफीरि बाज सहनाई । मारू राग सुभट सुखदाई ॥
केहरि नाद बीर सब करहीं । निज निज बल पौरुष उच्चरहीं ॥
कहइ दसानन सुनहु सुभट्टा । मर्दहु भालु कपिन्ह के ठट्टा ॥
हौं मारिहउँ भूप दोउ भाई । अस कहि सनमुख फौज रेंगाई ॥
यह सुधि सकल कपिन्ह जब पाई । धाए करि रघुबीर दोहाई ॥

RAVAN
ENTERS
THE
BATTLE

CHAUPAI 79

Countless demons this army composed in its course—
Squadrons four—war-cars, elephants, footmen and horse;
By the war-like conveyances, many and varied,
Fine streamers and banners of all kinds were carried;
Roused elephant droves, in control hardly held,
Moved like great monsoon clouds by strong storm winds propelled;

Demon braves of all hues marched in close martial bands,
Fighters all well-prepared for war's many demands;

A fine show made these forces in differing ways,
As when heroic Spring its battalions arrays.

As they marched, the supporters of earth shook and shivered,
The ocean was stirred up and high mountains quivered;

The dust rose in sun-hiding clouds as they hurried;
The wind ceased to blow and the whole world was flurried;

The thund'ring noise raised by the beating of drums
Seemed to say, "The world's doomed, for the last deluge comes."

Bugles, trumpets and cymbals gave forth war-like strains,
By which joy and fresh courage a true hero gains;

Rose a lion-like roar from the swift-marching host,
As each one of his courage and strength made proud boast.

Ravan called out: "My soldiers, pay heed to my words—
"You attack and destroy the two bear-monkey herds;

"I myself the king's sons, the two brothers, will slay;"
With this challenge he sent them again on their way.

रावण का
रणभूमि में
प्रवेश

The bear-monkey allies—of this onslaught aware—
Forward rushed, cries of "Help, Rama!" filling the air.

छन्द ५

धाए बिसाल कराल मर्कट भालु काल समान ते ।
मानहु सपच्छ उड़ाहिं भूधर बृंद नाना बान ते ।।
नख दसन सैल महाद्रुमायुध सबल संक न मानहीं ।
जय राम रावन मत्त गज मृगराज सुजसु बखानहीं ।।

CHHAND 5

Like to embodied Death, forward rushed those gigantic and dread
bears and apes,
As tho' thro' the air great winged mountains flew—monsters of all
hues and shapes;
Free from fear, rocks and trees as their weapons, with teeth and with
claws they tore out;
"O'er wild elephant Ravan to lion-like Rama be vict'ry" their shout.

दोहा ७६

¤ दुहुँ दिसि जय जयकार करि निज निज जोरी जानि ।
भिरे बीर इत रघुपतिहि उत रावनहि बखानि ॥

DOHA 76

As on this side for Rama, on that side for Ravan,
Their loud cries of victory rose,
The two armies in fierce battle closed, and in both ranks
Each fighter his matched fighter chose.

RAVAN
ENTERS
THE
BATTLE

चौपाई ८०

रावनु रथी बिरथ रघुबीरा । देखि बिभीषनु भयउ अधीरा ॥
अधिक प्रीति मन भा संदेहा । बंदि चरन कह सहित सनेहा ॥
नाथ न रथ नहिं तनु पदत्राना । केहि बिधि जितब बीर बलवाना ॥
सुनहु सखा कह कृपानिधाना । जेहिं जय होइ सो स्यंदन आना ॥
सौरज धीरज तेहि रथ चाका । सत्य सील दृढ़ ध्वजा पताका ॥
बल बिबेक. दम परहित घोरे । छमा कृपा समता रजु जोरे ॥
ईस भजनु सारथी सुजाना । बिरति चर्म संतोष कृपाना ॥
दान परसु बुधि सक्ति प्रचंडा । बर बिग्यान कठिन कोदंडा ॥
अमल अचल मन त्रोन समाना । सम जम नियम सिलीमुख नाना ॥
कवच अभेद बिप्र गुर पूजा । एहि सम बिजय उपाय न दूजा ॥
सखा धर्ममय अस रथ जाकें । जीतन कहँ न कतहुँ रिपु ताकें ॥

CHAUPAI 80

"Ravan chariot-borne! Rama on foot!" All un-nerved,
And much troubled, Vibhishan this difference observed;
Overwhelmed with warm love, doubts his fond heart possessed;
Falling at his Lord's feet, thus his love he expressed:
"You've no chariot, Lord, not even shoes; then how cope
"With a foeman so strong, or for victory hope?"
"My friend, listen to me," said the All-Kindly One,
"With a far diff'rent chariot is true vict'ry won!

"On two wheels, manly courage and patience, it plies;
"Firm uprightness and truth are the banners it flies;

"Strength, discretion, control, thought for others its horses;
"Reins—kindness and fairness—hold them to their courses;

"The charioteer—worship to God ever yielding—
"Restraint and content as his shield and sword wielding;

"With wisdom's pow'r using alms-giving—dread axe,
"And with knowledge as bow, makes his deadly attacks;

"In his quiver—his own wholly pure, constant mind—
"Many shafts—temp'rance, fealty and such—can he find;

"In the best mail—for godly men honour—he's clad;
"No equipment like this can for conquest be had;

"He can never be conquered by foemen, my friend,
"Who will on true religion for chariot depend.

दोहा ७७

रावण का
रणभूमि में
प्रवेश

महा अजय संसार रिपु जीति सकै सो बीर ।
जाकें अस रथ होइ दृढ़ सुनहु सखा मतिधीर ।।
सुनत बिभीषन प्रभु बचन हरषि गहे पद कंज ।
एहि मिस मोहि उपदेस दिय राम कृपा सुख पुंज ।। §
उत प्रचार दसकंधर इत अंगद हनुमान ।
लरत निसाचर भालु कपि करि निज निज प्रभु आन ।।

DOHA 77

"Pay good heed and take courage, my friend, with this chariot
"A soldier can all overcome;
"Yes, that great and invincible foe, birth on birth,
"Must at last to this hero succumb."

When these words of his Master he heard, glad Vibhishan
Cried, grasping his feet, "Lord, by this
"Thou hast taught me a much-needed lesson—O Rama,
"Thou storehouse of kindness and bliss."

As from Angad's and Hanuman's mouth here, and there
From King Ten-mouths loud challenges poured,

Demons fought with the monkeys and bears, each one calling
For help on the name of his lord.

चौपाई ८१

सुर ब्रह्मादि सिद्ध मुनि नाना । देखत रन नभ चढ़े बिमाना ॥
हमहूँ उमा रहे तेहि संगा । देखत राम चरित रन रंगा ॥
सुभट समर रस दुहुँ दिसि माते । कपि जयसील राम बल ताते ॥
एक एक सन भिरहिं पचारहिं । एकन्ह एक मर्दि महि पारहिं ॥
मारहिं काटहिं धरनि पछारहिं । सीस तोरि सीसन्ह सन मारहिं ॥
उदर बिदारहिं भुजा उपारहिं । गहि पद अवनि पटकि भट डारहिं ॥
निसिचर भट महि गाड़हिं भालू । ऊपर डारि देहिं बहु बालू ॥
बीर बलीमुख जुद्ध बिरुद्धे । देखिअत बिपुल काल जनु क्रुद्धे ॥

CHAUPAI 81

RAVAN
ENTERS
THE
BATTLE

Heav'nly ones, saints and sages, all watched from afar
The great fight, seated each in his heaven-borne car.

(I, said Siva to Uma, was with them amazed,
As on Rama's war-deeds and war-spirit I gazed.)

On both sides fighters fight hard, by war-frenzy fired;
Sure of vic'ry by Rama, the apes are inspired;

Shouting, taunting, opponents each other engage,
To the earth dashing, smashing each other in rage;

Bashing, gnashing, they roll on the ground as they fight;
Tear off heads and then use them as weapons to smite,

Rip up bellies, pull arms out—for all they are worth,
Catching hold of their foemen's legs dash them to earth,

Bears seize demons and in the ground bury them deep,
And above those thus buried huge mounds of sand heap;

Angry monkey braves 'gainst their wild enemies storm,
As tho' grim wrathful Death himself in living form,

छन्द ६

क्रुद्धे कृतांत समान कपि तनु स्रवत सोनित राजहीं ।
मर्दहिं निसाचर कटकु भट बलवंत घन जिमि गाजहीं ॥
मारहिं चपेटन्हि डाटि दाँतन्ह काटि लातन्ह मीजहीं ।
चिक्करहिं मरकट भालु छल बल करहिं जेहि खल छीजहीं ॥
धरि गाल फारहिं उर बिदारहिं गल अँतावरि मेलहीं ।
प्रहलादपति जनु बिबिध तनु धरि समर अंगन खेलहीं ॥
धरु मारु काटु पछारु घोर गिरा गगन महि भरि रही ।
जय राम जो तृन ते कुलिस कर कुलिस ते तृन कर सही ॥

CHHAND 6

११४९

1149

Like the grim God of Death, from the bodies of angry apes flow streams of gore;
Mighty demons they crush to the earth, and above them like thunder-clouds roar;
With their fists they smite hard, with their teeth they bite, kick fallen foes with their feet;
With loud cries bears and monkeys use tricks and brute force to bring foes to defeat;
Cheeks they tear; rip up bellies and garland-like hang from their necks the entrails,
As tho' there Prahlad's lord, the Man-lion, in them war-play eagerly hails;
Earth and heaven are filled with fierce cries—"Catch them! Hit them! Bite hard! Throw them down!
"Give to Rama, who makes thunderbolts straw and straw thunderbolts, due renown!"

रावण का
रणभूमि में
प्रवेश

दोहा ७८

निज दल बिचल बिलोकि तब बीस भुजा दस चाप ।
चलेउ दसानन कोप करि फिरहु फिरहु कहि दाप ॥

DOHA 78

Ten-faced Ravan was angry on seeing his troops
In confusion retreat from their foes;
He cried proudly, "Turn back! Turn you back!" and took up
In his twenty great arms his ten bows.

चौपाई ८२

धायउ परम क्रुद्ध दसकंधर । सनमुख चले हूह दै बंदर ॥
गहि कर पादप उपल पहारा । डारहिं ता पर एकहि बारा ॥
लागहिं सैल बज्र तनु तासू । खंड खंड होइ फूटहिं आसू ॥
चला न अचल रहा रथ रोपी । रन दुर्मद रावन अति कोपी ॥
११५० इत उत झपटि दपटि कपि जोधा । मर्दइ लाग भयउ अति क्रोधा ॥
चले पराइ भालु कपि नाना । त्राहि त्राहि अंगद हनुमाना ॥
1150 पाहि पाहि रघुबीर गोसाईं । यह खल खाइ काल की नाईं ॥
तेहिं देखे कपि सकल पराने । दसहुँ चाप सायक संधाने ॥

CHAUPAI 82

RAVAN ENTERS THE BATTLE

In his rage Ravan rushed on ahead of his troops;
To confront him the monkeys came on with wild whoops;

Each one seized mountain rocks or great trees in his hand,
And together hurled them at their foe as one band;

As those missiles his body like thunderbolts struck,
In the moment of striking in pieces they broke;

He, his chariot staying, did not move or shrink,
But was roused to fierce fury by war's madd'ning drink;

As the monkey braves, this side and that, at him rushed,
He laid hold of them angrily and each one crushed;

Many monkeys and bears turned back from him, afraid,
And cried, "Angad and Hanuman! Come to our aid!

"Come and save us, Lord Raghubir! Save us, O Master!
"Lest this wretch o'erwhelm us, like Death, in disaster."

The demon fixed shafts to his ten bows on seeing
The apes and their allies before him thus fleeing.

छन्द ७

संधानि धनु सर निकर छाँड़ेसि उरग जिमि उड़ि लागहीं ।
रहे पूरि सर धरनी गगन दिसि बिदिसि कहँ कपि भागहीं ।।
भयो अति कोलाहल बिकल कपि दल भालु बोलहिं आतुरे ।
रघुबीर करुना सिंधु आरत बंधु जन रच्छा करे ।।

CHHAND 7

His bows shot forth valleys of shafts; they struck hard as like serpents they sped;
Earth and heaven were filled with their flight, and before them the monkey host fled.
There was wildest confusion among them; the monkeys and bears in dismay
Cried, "O Rama, thou ocean of mercy, thy servants forlorn save, we pray!"

दोहा ७९

बिचलत देखि अनीक निज कटि निषंग धनु हाथ ।
लछिमनु चले सरोष तब नाइ राम पद माथ ।।

लक्ष्मण-रावण-युद्ध

DOHA 79

When their forces thus scattered and troubled he saw,
Lakshman set out at once for the spot,
(Bowing first before Rama) his bow in his hand,
Quiver hung at his side, anger hot.

चौपाई ८३

रे खल का मारसि कपि भालू । मोहि बिलोकु तोर मैं कालू ।।
खोजत रहेउँ तोहि सुत घाती । आजु निपाति जुड़ावौं छाती ।।
अस कहि छाँड़ेसि बान प्रचंडा । लछिमन किए सकल सत खंडा ।।
कोटिन्ह आयुध रावन डारे । तिल प्रवान करि काटि निवारे ।।
पुनि निज बानन्ह कीन्ह प्रहारा । स्यंदनु भंजि सारथी मारा ।।
सत सत सर मारे दस भाला । गिरि सृंगन्ह जनु प्रबिसहिं ब्याला ।।
सत सर पुनि मारा उर माहीं । परेउ अवनि तल सुधि कछु नाहीं ।।
उठा प्रवल पुनि मुरछा जागी । छाँडेसि ब्रह्म दीन्हि जो साँगी ।।

CHAUPAI 83

"Why kill monkeys and bears?" he cried out; "Demon vile,
"I'll be death to you soon! Gaze at me then meanwhile!"
Ravan cried, "You I'm seeking! My son you have killed!
"Killing you, my heart's unrest today shall be stilled!"
Fearsome shafts he sent forth with this challenging call;
Into hundreds of pieces the prince cut them all;
Many thousands of missiles the demon shot forth;
Like mere sesame seeds Lakshman cast them to earth.
With a flight of his shafts he then made his attack,
Crushed the driver and car as they stood in their track;
Shafts by hundreds the demon's ten heads struck, like snakes
Ent'ring into their caverns in huge mountain peaks;
In the breast by a hundred the demon was struck,
And unconscious he fell to the earth from the shock;
But he stood up again, rousing soon from this trance,
And let fly at his foeman his Brahma-giv'n lance.

BATTLE OF
LAKSHMAN
AND RAVAN

छन्द ८

सो ब्रह्मदत्त प्रचंड सक्ति अनंत उर लागी सही ।
परयो बीरु बिकल उठाव दसमुख अतुल बल महिमा रही ।।
ब्रह्मांड भवन बिराज जाकें एक सिर जिमि रज कनी ।
तेहि चह उठावन मूढ रावन जान नहिं त्रिभुवन धनी ।।

CHHAND 8

As this Brahma-giv'n force struck him, Lakshman—incarnate Vishnu—
fell down faint;
Ravan tried hard to lift him, but could not; unmatched pow'r held him
in restraint;
Knowing not 'twas the Lord of all Spheres, putting in his own
strength all his trust,
The fool tried to lift him on whose head rests Creation—a mere speck
of dust.

दोहा ८०

देखत धायउ पवनसुत बोलत बचन कठोर ।
आवत तेहिं उर महँ हतेउ मुष्टि प्रहार प्रघोर ।।

DOHA 80

Hanuman, Son of Wind, when he saw this, cried out
In his rage and ran up with a dash;
But the demon, on seeing him, hard in the chest
With his fist hit him one mighty smash.

चौपाई ८४

जानु टेकि कपि भूमि न परेऊ । उठा सँभारि बहुत रिस भरेऊ ।।
मुठिका एक ताहि कपि मारा । परेउ सैल जनु बज्र प्रहारा ।।
मुरुछा गइ बहोरि सो जागा । कपि वल बिपुल सराहन लागा ।।
धिग धिग मम पौरुष धिग मोही । जौं तैं जिअत उठेसि सुरद्रोही ।।
अस कहि कपि लछिमन कहुँ ल्यायो । देखि दसानन बिसमय पायो ।।
कह रघुबीर समुझु जिअँ भ्राता । तुम्ह कृतांत भच्छक सुरत्राता ।।
सुनत बचन उठि बैठ कृपाला । गई गगन सो सकति कराला ।।
पुनि कोदंड बान गहि धाए । रिपु सनमुख अति आतुर आए ।।

लक्ष्मण-रावण-युद्ध

CHAUPAI 84

Hanuman did not fall to the earth, but upheld
Himself on hands and knees, rose again, and propelled

By his wrath, with his fist gave Ravan such a jolt,
That he fell like a rock struck by lightning-borne bolt;

From his swoon he soon woke and, beginning to rise,
Praised the strength of the monkey in painful surprise;

"Shame upon me and my full-grown strength," said the ape,
"That, O foe of the gods, thus alive you escape."

With these words Hanuman swooning Lakshman then raised
And bore off—Ravan watching him yet more amazed;

Rama said, seeing Lakshman was still drawing breath,
"You are Saviour of Gods and Destroyer of Death."

At these words Lakshman wakened and sat up once more,
While the terrible lance vanished by heaven's door;

Then again on his arrows and bow he laid hold,
And to face his foe once more ran eager and bold.

छन्द ९

आतुर बहोरि बिभंजि स्यंदन सूत हति ब्याकुल कियो ।
गिरयो धरनि दसकंधर बिकल तनु बान सत बेध्यो हियो ॥
सारथी रथ घालि दूसर ताहि लंका लै गयो ।
रघुबीर बंधु प्रतापपुंज बहोरि प्रभु चरनन्हि नयो ॥

CHHAND 9

११५४

1154

In that swift attack driver slain and chariot crushed, faintness Ravan o'ercame;
As he fell to the ground, Lakshman pierced with a full hundred shafts his great frame;
While a near charioteer bore the demon of Lanka away from the field,
Rama's brother, the treas'ry of prowess, went to his Lord, honour to yield.

RAVAN'S SACRIFICE FOILED

दोहा ८१

उहाँ दसानन जागि करि करै लाग कछु जज्ञ ।
जय चाहत रघुपति बिमुख सठ हठबस अति अज्ञ ॥

DOHA 81

There in Lanka recovering, Ten-headed Ravan
Began sacrifices to offer;
He hoped by that means he could overcome Rama!
The obstinate, ignorant scoffer!

चौपाई ८५

इहाँ बिभीषन सब सुधि पाई । सपदि जाइ रघुपतिहि सुनाई ॥
नाथ करइ रावन एक जागा । सिद्ध भएँ नहिं मरिहि अभागा ॥
पठवहु नाथ बेगि भट बंदर । करहिं बिधंस याग दसकंधर ॥
प्रात होत प्रभु सुभट पठाए । हनुमदादि अंगद सब धाए ॥

कौतुक कूदि चढ़े कपि लंका । पैठे रावन भवन असंका ।।
जज्ञ करत जबहीं सो देखा । सकल कपिन्ह भा क्रोध बिसेषा ।।
रन तें निलजं भाजि गृह आवा । इहाँ आइ बक ध्यान लगावा ।।
अस कहि अंगद मारा लाता । चितव न सठ स्वारथ मनु राता ।।

CHAUPAI 85

Vibhishan in Rama's camp sensed what was brewing,
And told the Lord quickly what Ravan was doing:

"He's making a sacrifice, Lord, and he never
"Will die—Alas!—if he fulfils this endeavour;

"So send monkey braves at once with this intent,
"That the demon-king's sacrifice they may prevent."

Hanuman, Angad and all the rest Rama sent,
Who at dawn quickly ran, on this one purpose bent;

They climbed—eagerly leaping—to Lanka's high fort;
Entered there Ravan's palace; to them 'twas fine sport!

When they saw him his sacrifice rites there perform,
Hot and angry, they all began at him to storm:

"Unashamed you from battle run home, and then feign
"To sit deeply absorbed in thought, like a mere crane!"

With these words Angad kicked him hard, but still the knave,
Lost in sheer selfish thought, neither look nor heed gave.

रावण-यज्ञ-विध्वंस

छन्द १०

नहिं चितव जब कपि कोपि तब गहि दसन लातन्ह मारहीं ।
धरि केस नारि निकारि बाहेर तेऽतिदीन पुकारहीं ।।
तब उठेउ क्रुद्ध कृतांत सम गहि चरन बानर डारई ।
एहि बीच कपिन्ह बिधंस कृत मख देखि मन महुँ हारई ।।

CHHAND 10

Angry monkeys, when he paid no heed, kicked him, bit with their
teeth, then his wives
Seizing by their hair dragged them outside while they screamed out
in fear for their lives;

Grim as Death, Ravan rose then in wrath, threw the apes by their feet here and there;
But their minds, since his sacrifice thus they had stopped, now knew nothing of care.

दोहा ८२

मख बिधंसि कपि कुसल सब आए रघुपति पास ।
चला दसानन क्रोध करि त्यागि जिवन कै आस ।।

DOHA 82

To their Lord Rama safely the monkeys returned,
Their foe's sacrifice effort thus broken;
But he, the Ten-headed, in anger went off,
Seeing no hope of life now, nor token.

RAVAN'S
SACRIFICE
FOILED

चौपाई ८६

¤ चलत होहिं अति असुभ भयंकर । बैठहिं गीध उड़ाइ सिरन्ह पर ।।
भयउ कालबस काहु न माना । कहेसि बजावहु जुद्ध निसाना ।।
चली तमीचर अनी अपारा । बहु गज रथ पदाति असवारा ।।
प्रभु सनमुख धाए खल कैसें । सलभ समूह अनल कहँ जैसें ।।
इहाँ देवतन्ह बिनती कीन्ही । दारुन बिपति हमहि एहिं दीन्ही ।।
अब जनि राम खेलावहु एही । अतिसय दुखित होति बैदेही ।।
देव बचन सुनि प्रभु मुसुकाना । उठि रघुबीर सुधारे बाना ।।
जटा जूट दृढ बाँधे माथे । सोहहिं सुमन बीच बिच गाथे ।।
अरुन नयन बारिद तनु स्यामा । अखिल लोक लोचन अभिरामा ।।
कटि तट परिकर कसेउ निषंगा । कर कोदंड कठिन सारंगा ।।

CHAUPAI 86

Ravan left that place by evil omens pursued—
On his ten heads sat vultures, an ominous brood;

Not a word would he heed, now to death surely doomed;
"Sound the signals," he said, "that the fight be resumed."

As its elephants, chariots, footmen and mounted
Moved onward, the demon host could not be counted;

Thus running to combat Lord Rama, they acted
Like locust swarms when to the flame they're attracted.

The gods in the other camp made their petition:
"Distressful in Lanka is Sita's condition;

"To us he has caused untold pain and disaster,
"So play with that rascal no longer, Good Master."

As thus the gods uttered their thoughts, with a smile
Rama rose up, preparing his arrows meanwhile;

Then his hair firmly over his forehead he bound,
Into which flowers gracefully also were wound;

His eyes bright as the dawn, body dark as a cloud— ११५७
Handsome sight, on which all worlds gazed happy and proud!

With his quiver bound tight to his loins by its bands, 1157
Deadly arrow and bow firmly grasped in his hands.

छन्द ११

भीषण युद्ध

सारंग कर सुंदर निषंग सिलीमुखाकर कटि कस्यौ ।
भुजदंड पीन मनोहरायत उर धरासुर पद लस्यौ ॥
कह दास तुलसी जबहिं प्रभु सर चाप कर फेरन लगे ।
ब्रह्मांड दिग्गज कमठ अहि महि सिंधु भूधर डगमगे ॥

CHHAND 11

Full of arrows, his quiver is bound at his loins; in his hand is his bow;
Round and strong his arms; chest broad and fine, on which marks of the Brahman's foot show.¶
Tulsi Das gives his word: When his arrows and bow in his hand Rama took,
Earth's supporters (the elephant, tortoise and snake), seas and mountains all shook.

¶ A Hindi commentator translates this Bhrigulata, but that was the mark on Krishna's chest of Bhrigu's kick.

दोहा ८३

हरषे देव बिलोकि छबि बरषहिं सुमन अपार ।
जय जय प्रभु गुन ज्ञान बल धाम हरन महिभार ।। §

DOHA 83

At this glorious sight all the gods sang for joy,
And the blossoms of heav'n showered down:
"Hail to him who earth's burdens removes! Source of strength,
"Wisdom, virtue! To Him all renown!"

चौपाई ८७

FIERCE BATTLE

११५८ एहीं बीच निसाचर अनी । कसमसाति आई अति घनी ।।
देखि चले सनमुख कपि भट्टा । प्रलय काल के जनु घन घट्टा ।।
1158 बहु कृपान तरवारि चमंकहिं । जनु दस दिसि दामिनीं दमंकहिं ।।
गज रथ तुरग चिकार कठोरा । गर्जत मनहुँ बलाहक घोरा ।।
कपि लंगूर बिपुल नभ छाए । मनहुँ इंद्रधनु उए सुहाए ।।
उठइ धूरि मानहु जलधारा । बान बुंद भइ बृष्टि अपारा ।।
दुहुँ दिसि पर्बत करहिं प्रहारा । बज्रपात जनु बारहिं बारा ।।
रघुपति कोपि बान झरि लाई । घायल भे निसिचर समुदाई ।।
लागत बान बीर चिक्करहीं । घुर्मि घुर्मि जहँ तहँ महि परहीं ।।
स्रवहिं सैल जनु निर्झर भारी । सोनित सरि कादर भयकारी ।।

CHAUPAI 87

In the meantime the great demon host onward pressed—
Countless ranks that could brook no delaying, no rest;
At the sight bears and monkeys moved too in great crowds,
As tho' for the last deluge were gath'ring dark clouds;
'Mong the demons, spears, lances and swords sent forth beams,
As when in ev'ry quarter of heav'n lightning gleams,
Horses, chariots and elephants raised a great din,
Such as comes from storm-clouds when their thunders begin;

Apes and baboons spread over the sky as they stormed,
That it seemed a most beautiful rainbow had formed!¶

Dust rose, forming great masses like clouds overhead;
Countless shafts fell like rainfall, by countless hands sped;

As from those on both sides rocks and mountains were hurled,
It seemed thunderbolts time and again shook the world.

Sorely wounded were vast demon hosts as the Lord,
Roused to anger, upon them his arrow streams poured;

Soldiers screamed out in pain as his swift arrows hit,
Spun around and then wounded to death the dust bit;

As do rain-torrents, blood o'er the rocks in streams flowed;
At the sight fearful ones soon their fearfulness showed.

११५९

1159

छन्द १२

कादर भयंकर रुधिर सरिता बढ़ी परम अपावनी ।
दोउ कूल दल रथ रेत चक्र अबर्त बहति भयावनी ॥
जलजंतु गज पदचर तुरग रथ बिबिध बाहन को गने ।
सर सक्ति तोमर सर्प चाप तरंग चर्म कमठ घने ॥

भीषण युद्ध

CHHAND 12

A foul river of blood flowed between them, 'twas loathesome and fearsome indeed;
The two armies its banks; wheels its whirpools, its sands chariots; dreadful its speed;
Horses, elephants, footmen and riders its water-creatures beyond counting;
Spears, lances and arrows its snakes; shields its turtles; and bows waves high mounting;

दोहा ८४

बीर परहिं जनु तीर तरु मज्जा बहु बह फेन ।
कादर देखत डरहिं तेहि सुभटन्ह कें मन चेन ॥

¶ Strange figure, but it is Tulsi Das's picture.

DOHA 84

The bodies of heroes were trees on its banks;
As its foam flowed their fatness and marrow;
The sight filled the timid with fear, but the brave
Were at peace, giving no place to sorrow.

चौपाई ८८

मज्जहिं भूत पिसाच बेताला । केलि करहिं योगिनी कराला ।।
काक कंक लै भुजा उड़ाहीं । एक ते छीनि एक लै खाहीं ।।
एक कहहिं ऐसिउ सौंघाई । सठहु तुम्हार दरिद्र न जाई ।।
कहँरत भट घायल तट गिरे । जहँ तहँ मनहुँ अर्धजल परे ।।
११६० खैंचहिं गीध आंत तट भए । जनु बनसी खेलत चित्त दए ।।
बहु भट बहहिं चढ़े खग जाहीं । जनु नावरि खेलहिं सरि माहीं ।।
1160 जोगिनि भरि भरि खप्पर संचहिं । भूत पिसाच बधू नभ नंचहिं ।।
भट कपाल करताल बजावहिं । चामुंडा नाना बिधि गावहिं ।।
जंबुक निकर कटक्कट कट्टहिं । खाहिं हुआहिं अघाहिं दपट्टहिं ।।
कोटिन्ह रुंड मुंड बिनु डोल्लहिं । सीस परे महि जय जय बोल्लहिं ।।

FIERCE BATTLE

CHAUPAI 88

In its current bathed gleeful ghosts, goblins and ghouls;
Female demons there sported with happiest howls;

Crows flew off with the limbs which from bodies they tore,
Each from each snatching ate up the portion he bore;

Some thus robbed cried, "You rascal! For all there's enough!
"You seem starved always, no matter how much you stuff!"

Wounded lay on the banks groaning out their last breath,
Like those placed by a river's edge waiting for death;

Vultures played with entrails that from corpses they took,
Just like anglers intent as they play with their hook;

On dead bodies sat birds in flocks with them to float,
As pass boatmen from bank to bank guiding their boat;

Many times witches filled skulls and drank of the blood;
Ghouls and goblins danced all kinds of steps by the flood;

As they danced demon goddesses hellish songs sang,
Others beat time on bones till the wild echoes rang;

Herds of jackals, at each other snarling and swearing,
The flesh ate to gorging, teeth snatching and tearing;

While thousands of bodies ran headless about,
Heads without bodies "Vict'ry!" continued to shout.

छन्द १३

बोल्लहिं जो जय जय मुंड रुंड प्रचंड सिरु बिनु धावहीं ।
खप्परिन्ह खग्ग अलुज्झि जुज्झहिं सुभट भटन्ह ढहावहीं ।।
निसिचर बरूथनि मर्दि गर्जहिं भालु कपि दर्पित भए ।
संग्राम अंगन सुभट सोवहिं राम सर निकरन्हि हए ।। ११६१

CHHAND 13 1161

To the headless trunk running, the head wildly "Victory! Victory!" cries,
And exultingly shouts, "For the soldier who dies fighting, heaven's the prize!"
Bears and monkeys the demon hordes crush, roaring out and with each other vying;
Those killed on the battle-field by Rama's shafts there in glory are lying.

भीषण युद्ध

दोहा ८५

हृदयँ बिचारेउ दसबदन भा निसिचर संघार ।
मैं अकेल कपि भालु बहु माया करउँ अपार ।।

DOHA 85

Thought Ravan Ten-heads to himself, "Since my demons
Have met with destruction so tragic,
"Now I, left alone, upon those bears and monkeys
"Will work my incomp'rable magic."

चौपाई ८९

देवन्ह प्रभुहि पयादें देखा । उपजा अति उर छोभ बिसेखा ।।
सुरपति निज रथ तुरत पठावा । हरष सहित मातलि लै आवा ।।

तेज पुंज रथ दिब्य अनूपा । बिहँसि चढ़े कोसलपुर भूपा ।।
चंचल तुरग मनोहर चारी । अजर अमर मन सम गतिकारी ।।
रथारूढ रघुनाथहि देखी । धाए कपि बलु पाइ बिसेषी ।।
सही न जाइ कपिन्ह कै मारी । तब रावन माया बिस्तारी ।।
सो माया रघुबीरहि बाँची । सब काहू मानी करि साँची ।।
देखी कपिन्ह निसाचर अनी । बहु अंगद कपि लछिमन धनी ।।

CHAUPAI 89

The heav'nly ones, seeing Lord Rama on foot,
In their minds to much concern and worry were put;
Indra sent his own chariot down right away,
११६२ 1162 Gladly Matali¶ brought it there without delay;
Rama, Kosala's prince, with a smile then ascended
That chariot—matchless, divine, speedy, splendid—
Yoked to it were four handsome, high-mettled horses,
Deathless, always young, free as thought in their courses.

RAVAN EMPLOYS MAGIC

When Rama they saw in the car, forward ran
With new strength his allies and war once more began;
Ravan found that he could not withstand this onslaught,
So relief by exerting his magic he sought;
That was naught but illusion Lord Rama well knew,
But the rest thought the things that they saw really true;
Where before there were demons they saw other shapes,
Many Lakshmans, and many more Angads and apes.

छन्द १४

बहु बालिसुत लछिमन कपीस बिलोकि मरकट अपडरे ।
जनु चित्र लिखित समेत लछिमन जहँ सो तहँ चितवहिं खरे ।।
निज सेन चकित बिलोकि हँसि सर चाप सजि कोसल धनी ।
माया हरी हरि निमिष महुँ हरषी सकल बानर अनी ।।

¶ Indra's charioteer.

CHHAND 14

Seeing so many Angads, Sugrivas and Lakshmans, the monkeys amazed
Stood with Lakshman just where they were, and like still statues upon the sight gazed;
But Kosala's prince, seeing his troops so dismayed, shaft to bow firmly held,
And at once, to the joy of the monkeys, the baffling illusion dispelled.

दोहा ८६

बहुरि रामु सब तन चितइ बोले बचन गँभीर ।
द्वंदजुद्ध देखहु सकल स्रमित भए अति बीर ।।

DOHA 86

Rama said with a voice deep and grave, as he looked
On the forms of his friends round about,
"You, my heroes, are weary; now watch as we two
"Leaders fight, see your foe put to rout."

रावण का माया-युद्ध

चौपाई ९०

अस कहि रथ रघुनाथ चलावा । बिप्र चरन पंकज सिरु नावा ।।
तब लंकेस क्रोध करि धावा । गर्जत तर्जत सनमुख आवा ।।
जीतेहु जे भट संजुग माही । सुनु तापस मैं तिन्ह सम नाहीं ।।
रावन नाम जगत जस जाना । लोकप जाकें बंदीखाना ।।
खर दूषन कबंध तुम्ह मारा । बधेहु ब्याध इव बालि बिचारा ।।
निसिचर निकर सुभट संघारेहु । कुंभकरन घननादहि मारेहु ।।
आजु बैरु सबु लेउँ निबाही । जौं रन भूप भाजि नहिं जाही ।।
आजु करौं खलु काल हवाले । परेहु कठिन रावन के पाले ।।
सुनि दुर्बचन कालबस जाना । बिहसि कहेउ तब कृपानिधाना ।।
सत्य सत्य सब तव प्रभुताई । जलपसि जनि देखाउ मनुसाई ।।

CHAUPAI 90

At the feet of the Brahmans then bowing his head,
He gave word and his chariot at once forward sped;

Lanka's Ravan too rushed up and, filled with hot anger,
Confronted the Lord with his loud threat'ning clangour:

"Ho, hermit! Some soldiers you've fought and defeated,
"But not yet with one like me have you competed;

"Respect for my name ev'rywhere has arisen,
"Hearing that I cast earth's protectors in prison;

"By your hands Kabandh, Dushan and Khara fell,
"Bali too, by your huntsman's tricks—all very well!

"Kumbhakaran and Meghnad have died at your hand;
"You've completely destroyed my renowed demon band;

"But at my hand for all these shall vengeance be done,
११६४ "If today you do not from the battle-field run!

"Wretch! Today you shall surely to Death be despatched!
1164 "Hard for you that with me, Ravan, now you are matched!"

Rama smiled at these words full of harshness and hate,
And replied, knowing Ravan now doomed to his fate:

"True, indeed! True, indeed! Of your prowess I've heard;
"But now show it by deed, not by mere boasting word!

RAVAN
EMPLOYS
MAGIC

छन्द १५

जनि जल्पना करि सुजसु नासहि नीति सुनहि करहि छमा ।
संसार महँ पूरुष त्रिबिध पाटल रसाल पनस समा ।।
एक सुमनप्रद एक सुमन फल एक फलइ केवल लागहीं ।
एक कहहिं कहहिं करहिं अपर एक करहिं कहत न बागहीं ।।

CHHAND 15

"Do not boast, for that sullies your fame; but my good counsel heed, if you please;
"There are three kinds of people, like red trumpet-flow'r, mango and bread-fruit trees—

"One tree gives only flow'rs, one gives fruit with its flow'rs, one gives nothing but fruit;
"One man talks but does naught, one both talks and does, one does but says naught to boot."

दोहा ८७

राम बचन सुनि बिहसि कह मोहि सिखावत ज्ञान ।
बैरु करत तब नहिं डरेहु अब लागे प्रिय प्रान ॥

DOHA 87

Ravan mockingly said, when he heard Rama's words,
"So, a lesson to me you would teach!
"You did not fear to hate and oppose me, but now
"You would fain save your life with fair speech!"

चौपाई ९१

कहि दुर्बचन क्रुद्ध दसकंधर । कुलिस समान लाग छाँड़ै सर ॥
नानाकार सिलीमुख धाए । दिसि अरु बिदिसि गगन महि छाए ॥
अनल बान छाड़ेउ रघुबीरा । छन महुँ जरे निसाचर तीरा ॥
छाड़िसि तीव्र सक्ति खिसियाई । बान संग प्रभु फेरि चलाई ॥
कोटिन्ह चक्र त्रिसूल पबारइ । बिनु प्रयास प्रभु काटि निबारइ ॥
निफल होहिं रावन सर कैसें । खल कें सकल मनोरथ जैसें ॥
तब सत बान सारथी मारेसि । परेउ भूमि जय राम पुकारेसि ॥ राम-रावण-युद्ध
राम कृपाँ करि सूत उठावा । तब प्रभु परम क्रोध कहुँ पावा ॥

CHAUPAI 91

Ravan Ten-heads in anger, with this taunting cry,
His fierce thunderbolt arrows began to let fly;

Dark on all sides were heaven and earth with these swarms
Of his swift-flying shafts of all sizes and forms;

Rama made his reply with but one shaft of fire,
And destroyed in an instant that volley entire;

In fierce anger then Ravan his mighty spear cast;
With one shaft Rama turned it back to him as fast;

Then the demon threw many a trident and disc;
Rama turned them—they caused him no trouble or risk;

All the weapons and arts Ravan used were in vain,
Just as schemes of bad men fruit can never attain;

Then he smote with five-score shafts the Lord's charioteer,
Who in falling raised for Rama's vict'ry a cheer;

Rama raised up his driver again by his grace,
Then once more, filled with rage, turned his foeman to face.

छन्द १६

☆ भए क्रुद्ध जुद्ध विरुद्ध रघुपति त्रोन सायक कसमसे ।
कोदंड धुनि अति चंड सुनि मनुजाद सब मारुत ग्रसे ।।
मंदोदरी उर कंप कंपित कण्ठ भू भूधर त्रसे ।
चिक्करहिं दिग्गज दसन गहि महि देखि कौतुक सुर हँसे ।।

११६६

CHHAND 16

1166

At his rage, war to wage Rama's shafts itched to be from his quiver released;
As the sound of his bow-string their ears found, fresh fears demon man-eaters seized;
Queen Mandodari's heart quaked, Earth's tortoise and mountains all trembled with fright;
The eight earth-grasping elephants screamed and dug tusks in; gods laughed at the sight.

BATTLE OF RAMA AND RAVAN

दोहा ८८

तानि सरासन स्रवन लगि छाड़े बिसिख कराल ।
नभ मारग सायक चले लहलहात जनु ब्याल ।।

DOHA 88

To his ear his bow bending, his terrible arrows
Lord Rama shot forth; and they leaving
The string, hissing, quiv'ring like snakes, made at once
For the target, the heav'nly path cleaving.

चौपाई ९२

चले बान सपच्छ जनु उरगा । प्रथमहिं हतेउ सारथी तुरगा ।।
रथ बिभंजि हति केतु पताका । गर्जा अति अंतर बलु थाका ।।
तुरत आन रथ चढ़ि खिसिआना । अस्त्र सस्त्र छाँड़ेसि बिधि नाना ।।

बिफल होहिं सब उद्यम ता के । जिमि पर द्रोह निरत मनसा के ।।
तब रावन दस सूल चलावा । बाजि चारि महि मारि गिरावा ।।
तुरग उठाइ कोपि रघुनायक । खैंचि सरासन छाँड़े सायक ।।
रावन सिर सरोज बन चारी । चलि रघुबीर सिलीसुख धारी ।।
दस दस बान भाल दस मारे । निसरि गए चले रुधिर पनारे ।।
स्रवत रुधिर धायउ बलवाना । प्रभु पुनि कृत धनु सर संधाना ।।
तीस तीर रघुबीर पबारे । भुजन्ह समेत सीस महि पारे ।।
काटतही पुनि भए नबीने । राम बहोरि भुजा सिर छीने ।।
कटत झटिति पुनि नूतन भए । प्रभु बहु बार बाहु सिर हए ।।
पुनि पुनि प्रभु काटत भुज सीसा । अति कौतुकी कोसलाधीसा ।।
रहे छाइ नभ सिर अरु बाहू । मानहुँ अमित केतु अरु राहू ।। १११६७

CHAUPAI 92

To their mark, just like serpents with wings, those shafts flew; 1167
The first flight Ravan's horses and charioteer slew,
Smashed his chariot completely and brought down his banner;
He, inly afraid, roared in thunderous manner;

राम-रावण-युद्ध

Tho' troubled at heart, he another car mounting,
Cast all kinds of new weapons, losses discounting;
But none of his great efforts brought him success;
Their hopes must fail who others oppose and oppress.
Ravan then his ten tridents with full force propelled;
Rama's four chariot horses were thus to earth felled;
The Lord raised them again, yet more hotly enraged,
Drew his bow, and with more arrows Ravan engaged;
Those swift arrows to Ravan's huge heads straightway sped,
As in swarms forest-bees seek a thick lotus-bed;
In each one of his ten heads ten arrows fast struck;
Streams of blood flowed profusely where these weapons struck;
Tho' blood streamed from him thus, he ran on in full pow'r;
To his bow then the Lord fixed one more arrow show'r;

Thirty shafts he shot, each filled with deadliest charms;
Brought to earth his foe's ten heads and twenty great arms;

As they fell down, new heads and arms grew right away;
But Lord Rama those too shot off without delay;

Many times Rama shot them off, leaving no trace
It would seem, but new ones grew at once in their place;

Cut off! Grow up again! Many times 'twas the same!
To the Prince of Kosala it seemed a great game;

Countless heads and arms filled the air like the dark tips
Of the Rahu-Ketu¶ shadow in an eclipse.

११६८

1168

छन्द १७

जनु राहु केतु अनेक नभ पथ स्रवत सोनित धावहीं ।
रघुबीर तीर प्रचंड लागहिं भूमि गिरन न पावहीं ।।
एक एक सर सिर निकर छेदे नभ उड़त इमि सोहहीं ।
जनु कोपि दिनकर कर निकर जहँ तहँ बिधुंतुद पोहहीं ।।

BATTLE OF
RAMA AND
RAVAN

CHHAND 17

They were like demon heads and tails, bloody and countless, pursuing heav'n's course;

They could not fall, but stayed above, moved by the Lord's arrows shot with full force;

All the arrows thus piercing heads seemed to be, as they flew swiftly heav'n's path,

Like red rays round the moon-eating demon sent out by the sun in its wrath.

दोहा ८९

जिमि जिमि प्रभु हर तासु सिर तिमि तिमि होंहिं अपार ।
सेवत बिषय बिबर्ध जिमि नित नित नूतन मार ।।

¶ Head and tail of the dragon devouring sun and moon in an eclipse.

DOHA 89

As the Lord shot off Ravan's heads, they became numberless,
New ones then instantly growing;
As oft new desires and new passions increase in
Those men worldly objects pursuing.

चौपाई ९३

दसमुख देखि सिरन्ह कै बाढ़ी । बिसरा मरन भई रिस गाढ़ी ।।
गर्जेउ मूढ महा अभिमानी । धायउ दसहु सरासन तानी ।।
समर भूमि दसकंधर कोपेउ । बरषि बान रघुपति रथ तोपेउ ।।
दंड एक रथु देखि न परा । जनु निहार महँ दिनकर दुरा ।।
हाहाकार सुरन्ह जब कीन्हा । तब प्रभु कोपि धनुष कर लीन्हा ।।
सर निवारि रिपु के सिर काटे । ते दिसि बिदिसि गगन महि पाटे ।।
काटे सिर नभ मारग धावहिं । जय जय धुनि करि भय उपजावहिं ।।
कहँ लछिमनु हनुमान कपीसा । कहँ रघुबीर कोसलाधीसा ।। §

CHAUPAI 93

राम-रावण-युद्ध

When Ravan saw heads growing up in this fashion,
Regardless of death, hotter yet grew his passion;

He ran forward like a conceited fool blund'ring,
His ten bows preparing at once with loud thund'ring;

The Ten-headed on to the battle-field hurried,
And well-nigh with arrows the Lord's chariot buried;

The chariot seemed lost for an instant to view,
As in thick mist the hidden sun fails to shine thro';

All the gods cried Alas! Alas!—loud in their woe;
But the Lord, wrathful, put hands again to his bow;

Turned his foe's arrows back, cut his heads off once more;
All around heads hid earth and heav'n as ne'er before;

Severed heads circled round the sky-pathway with cries
"Vict'ry! Vict'ry!" that caused many frightened surprise;

"Where are Lakshman, Sugriv, Hanuman and their crowd?
"Where is Kosala's prince Rama?" cried they aloud.

छन्द १८

कहँ रामु कहि सिर निकर धाए देखि मर्कट भजि चले ।
संधानि धनु रघुबंसमनि हँसि सरन्ह सिर बेधे भले ।।
सिर मालिका गहि कालिका कर बृंद बृंदन्हि बहु मिलीं ।
करि रुधिर सरि मज्जनु मनहुँ संग्राम बट पूजन चलीं ।।

CHHAND 18

When they heard demon-heads cry "Where's Rama?" in fear monkeys ran from the spot;
Rama sent arrows forth from his bow, piercing ev'ry head thro' as he shot;
११७० There it seemed many Kali goddesses had gathered, their skull-garlands hanging,
1170 And bathed in blood went to the fig-tree of battle, their worship thus bringing.

दोहा ९०

BATTLE OF
RAMA AND
RAVAN

¤ पुनि रावन अति कोप करि छाड़िसि सक्ति प्रचंड ।
सनमुख चली बिभीषनहिं मनहुँ काल कर दंड ।।

DOHA 90

Rousing to furious anger again, with full force
His most terrible spear Ravan hurled;
Straight it made for Vibhishan and seemed death itself
Bringing swiftly the end of the world.

चौपाई ९४

आवत देखि सक्ति खर धारा । प्रनतारतिहर बिरदु सँभारा ।।
तुरत बिभीषनु पाछें मेला । सनमुख राम सहेउ सोइ सेला ।।
लागि सक्ति मुरछा कछु भई । प्रभु कृत खेल सुरन्ह बिकलई ।।
देखि बिभीषनु प्रभु स्रम पायउ । गहि कर गदा क्रुद्ध होइ धायउ ।।
रे कुभाग्य सठ मंद कुबुद्धे । तैं सुर नर मुनि नाग बिरुद्धे ।।
सादर सिव कहुँ सीस चढ़ाए । एक एक के कोटिन्ह पाए ।।

तेहि कारन खल अब लगि बाँचा । अब तव कालु सीस पर नाचा ।।
राम बिमुख सठ चहसि संपदा । अस कहि हनेसि माँझ उर गदा ।।

CHAUPAI 94

When he saw that sharp demon-flung weapon swift coming,
His shield of Protector of Faithful assuming,

And thrusting Vibhishan at once to the rear,
Rama took to himself the full force of that spear;

For a moment he swooned, as its sharp blow he met;
It was only in play, but the gods were upset.

When Vibhishan saw Rama was fainting and gasping,
He quickly ran forward, his heavy club grasping,

And crying, "You rascal foul-minded, dull-witted!
" 'Gainst gods and men, saints and all sacred things pitted!

"To Siva your ten heads with due rev'rence giving,
"For each you've received thousands more and are living!

"Vile wretch! Thus in safety you're still drawing breath;
"But your end has now come! On your head dances death!"

Shouting, "Fool, to fight Rama and hope for the best,"
With his club he gave Ravan a blow in the chest.

राम-रावण-युद्ध

छन्द १९

उर माँझ गदा प्रहार घोर कठोर लागत महि पर्‍यो ।
दस बदन सोनित स्रवत पुनि सँभारि धायो रिस भर्‍यो ।।
दोउ भिरे अतिबल मल्लजुद्ध बिरुद्ध एकहि एक हने ।
रघुबीर बल गर्बित बिभीषनु घालि नहिं ता कहुँ गने ।।

CHHAND 19

Ravan fell to the earth as the force of that terrible blow his chest crushed;
From his ten mouths blood streamed, but he rallied again and in rage forward rushed;

With each other the two brothers closed, wrestling hard as they furi'usly fought;
By the pow'r of Lord Rama Vibhishan, inspired, blows and wounds counted naught.

दोहा ९१

उमा बिभीषनु रावनहिं सनमुख चितव कि काउ ।
भिरत सो काल समान अब स्रीरघुबीर प्रभाउ ।। §

DOHA 91

(There, said Siva to Uma, Vibhishan—who never
Had faced Ravan, never opposed—
By the might of Lord Raghubir terrible as
Living death, with his dread brother closed.)

चौपाई ९५

देखा स्रमित बिभीषनु भारी । धायउ हनूमान गिरि धारी ।।
रथ तुरंग सारथी निपाता । हृदयँ माँझ तेहि मारेसि लाता ।।
ठाढ़ रहा अति कंपित गाता । गयउ बिभीषनु जहँ जनत्राता ।।
पुनि रावन तेहि हतेउ पचारी । चलेउ गगन कपि पूँछ पसारी ।।
गहिसि पूँछ कपि सहित उड़ाना । पुनि फिरि भिरेउ प्रबल हनुमाना ।।
लरत अकास जुगल सम जोधा । एकहि एकु हनत करि क्रोधा ।।
सोहहिं नभ छल बल बहु करहीं । कज्जल गिरि सुमेरु जनु लरहीं ।।
बुधिबल निसिचर परै न पारा । तब मारुतसुत प्रभुहिं सँभारा ।।

BATTLE OF
RAMA AND
RAVAN

CHAUPAI 95

Hanuman saw Vibhishan was feeling the strain,
So, a rock in his hand, he ran forward again,

Struck both chariot and charioteer down, and as quick
As a flash in the chest gave the demon a kick;

Ravan did not fall down, but his whole body shook;
With their saviour Vibhishan his place again took;

Ravan turned then upon Hanuman with a shout;
Hanuman sprang up into the air, tail spread out;

Ravan, seizing the tail, was thus heavenward drawn;
There attacking, advantage lay with Hanuman;

Fiercely fought they there, truly a militant pair,
Striking each other angrily up in the air;

They seemed, making by force and tricks each his attack,
Living Mounts Meru¶ (coloured) and Kajjal¶¶ (coal-black);

Nor by strength nor by strategy was Ravan downed;
Hanuman called on Rama and thus support found.

छन्द २०

सँभारि श्रीरघुबीर धीर प्रचारि कपि रावन हन्यो ।
महि परत पुनि उठि लरत देवन्ह जुगल कहुँ जय जय भन्यो ।।
हनुमंत संकट देखि मर्कट भालु क्रोधातुर चले ।
रन मत्त रावन सकल सुभट प्रचंड भुज बल दलमले ।।

CHHAND 20

Hanuman, helped by Raghubir, rallied and Ravan so mightily clouted ११७३ 1173
That he fell to earth, but rose up and fought on; gods for each Vict'ry! shouted;
The monkeys and bears, seeing Hanuman pressed, rushed enraged to his aid;
But the war-heated Ravan those braves low to earth with his own strong arm laid.

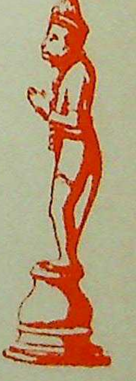
दोहा ९२

राम-रावण-युद्ध

राम प्रचारे बीर तब धाए कीस प्रचंड ।
कपि दल प्रवल बिलोकि तेहिं कीन्ह प्रगट पाषंड ।।

DOHA 92

Once again Rama rallied his army and they
Forward rushed, now more forceful than ever;
But Ravan, as they seemed prevailing, resorted
Again to schemes magic and clever.



चौपाई ९६

अंतर्धान भयउ छन एका । पुनि प्रगटे खल रूप अनेका ।।
रघुपति कटक भालु कपि जेते । जहँ तहँ प्रगट दसानन तेते ।।

¶ Fabled vari-coloured mountain which Hanuman resembled.

¶¶ A black mountain of coal which Ravan resembled.

देखे कपिन्ह अमित दससीसा । भागे भालु बिकल भट कीसा ।।
चले बलीमुख धरहिं न धीरा । त्राहि त्राहि लछिमन रघुबीरा ।।
दस दिसि कोटिन्ह धावहिं रावन । गर्जहिं घोर कठोर भयावन ।।
डरे सकल सुर चले पराई । जय कै आस तजहु अब भाई ।।
सब सुर जिते एक दसकंधर । अब बहु भए तकहु गिरि कंदर ।।
रहे बिरंचि संभु मुनि ज्ञानी । जिन्ह जिन्ह प्रभु महिमा कछु जानी ।।

CHAUPAI 96

११७४

1174

He one instant wholly from view disappeared,
Then in many forms showing himself re-appeared;

Just as many as were Rama's monkeys and bears,
Ravan-forms came to each where he was unawares;

Bears and monkeys both, when countless Ravans they saw,
From the field fled, tho' soldiers, in terrified awe;

As he ran each one cried loudly—no longer brave,
"Gracious Raghubir! Lakshman! Come, save us! Oh, save!"

BATTLE OF
RAMA AND
RAVAN

Countless Ravans, as after those running they ran,
On all sides a harsh terrible roaring began;

Watching gods too fled, saying in fear to each other,
"There's no hope of Lord Rama's vict'ry now, brother!

"One Ravan once gave all the gods a sound beating!
"Let's hide in hill-caves, since so many we're meeting."

Firm stood Brahma, Siva, those wise and those good;
Their Lord's true glory they, only they, understood.

छन्द २१

जानहिं प्रताप ते रहे निर्भय कपिन्ह रिपु माने फुरे ।
चले बिचलि मर्कट भालु सकल कृपाल पाहि भयातुरे ।।
हनुमंत अंगद नील नल अति बल लरत रन बाँकुरे ।
मर्दहिं दसानन कोटि कोटिन्ह कपट भू भट अंकुरे ।।

CHHAND 21

Fearless stood they, his pow'r knowing; but to the monkeys the Ravans were real;
Bears and they ran all ways in fear, crying, "To thee, Kindly Lord, we appeal."

Hanuman, Angad, Nila and Nala—strong leaders, renowned all in battle—
Fought bravely, and countless false Ravans to earth dashed, thus proving their mettle.

दोहा ९३

सुर बानर देखे बिकल हँसे कोसलाधीस ।
साजि सरासन निमिष महँ हते सकल दससीस ।। ११७५

DOHA 93

When monkeys and gods too he saw sorely troubled,
Lord Rama, Kosala's prince, laughed;
Then his bow stringing, he ev'ry false Ravan in but
An instant dispersed with one shaft. 1175

राम-रावण-युद्ध

चौपाई ९७

प्रभु छन महँ माया सब काटी । जिमि रबि उए जाहि तम फाटी ।।
रावनु एक देखि सुर हरषे । फिरे सुमन बहु प्रभु पर बरषे ।।
भुज उठाइ रघुपति कपि फेरे । फिरे एक एकन्ह तब टेरे ।।
प्रभु बलु पाइ भालु कपि धाए । तरल तमकि संजुग महि आए ।।
करत प्रसंसा सुर तेहिं देखे । भयउँ एक मैं इन्ह कें लेखे ।।
सठहु सदा तुम्ह मोर मरायल । अस कहि कोपि गगन पथ धायल ।।
हाहाकार करत सुर भागे । खलहु जाहु कहँ मोरें आगे ।।
बिकल देखि सुर अंगदु धावा । कूदि चरन गहि भूमि गिरावा ।।

CHAUPAI 97

In a moment he scattered that magic surprise,
Just as darkness is scattered and flies with sun-rise;

The gods, seeing but one Ravan, turned back rejoicing,
Their gladness with cheers and bright blossom-streams voicing.

His arm Rama raised, his allies to him calling;
They turned one another with challenge and bawling;

Once more in their lord finding strength, forth they ventured,
And all wildly dancing, the fight again entered.

Then, seeing the gods had their praises begun,
Ravan said, "Oho! So now they think I'm but one!

"You have always been mere prey for me, you vile gang!"
To the sky with these proud words he angrily sprang;

As the gods ran away, crying out in alarm,
He said, "Where can you go, fools, beyond my strong arm?"

११७६ Angad, seeing the gods were distressed, made a dash,
1176 Jumped, and seizing his foot brought him down with a crash.

छन्द २२

गहि भूमि पार्यो लात मार्यो बालिसुत प्रभु पहिं गयो ।
सँभारि उठि दसकंठ घोर कठोर रव गर्जत भयो ।।
करि दाप चाप चढ़ाइ दस संधानि सर बहु बरषई ।
किए सकल भट घायल बियाकुल देखि निज बल हरषई ।।

BATTLE OF RAMA AND RAVAN

CHHAND 22

Bali's son pulled down Ravan to earth, kicked him hard, then returned to his lord;

Demon Ten-heads recovered, rose up and in wild anger thund'rously roared;

Fixing arrows to all his ten bows, on the armies great volleys he rained;

Seeing many thus wounded and worried, he gloried in powers maintained.

दोहा ९४

तब रघुपति लंकेस के सीस भुजा सर चाप ।
काटे भए नवीन पुनि जिमि तीरथ कर पाप ।।

DOHA 94

Raghupati then cut off the demon king's heads,
And his arms with their arrows and bows;
But they grew up afresh in their place, just as sin
Even in the most holy place grows.

चौपाई ९८

सिर भुज बाढ़ि देखि रिपु केरी । भालु कपिन्ह रिस भई घनेरी ॥
मरत न मूढ कटेहु भुज सीसा । धाए कोपि भालु भट कीसा ॥
बालितनय मारुति नल नीला । दुबिद मयंद महा बलसीला ॥
बिटप महीधर करहिं प्रहारा । सोइ गिरि तरु गहि कपिन्ह सो मारा ॥
एक नखन्हि रिपु बपुष बिदारी । भागि चलहिं एक लातन्ह मारी ॥ ११७७
तब नल नील सिरन्हि चढ़ि गयऊ । नखन्हि लिलार बिदारत भयऊ ॥
रुधिर बिलोकि सकोप सुरारी । तिन्हहिं धरन कहुँ भुजा पसारी ॥ 1177
गहे न जाहिं करन्हि पर फिरहीं । जनु जुग मधुप कमल बन चरहीं ॥
कोपि कूदि दोउ धरेसि बहोरी । महि पटकत भजे भुजा मरोरी ॥
पुनि सकोप दस धनु कर लीन्हे । सरन्ह मारि घायल कपि कीन्हें ॥ राम-रावण-युद्ध
हनुमदादि मुरुछित करि बंदर । पाइ प्रदोष हरष दसकंधर ॥
मुरुछित देखि सकल कपि बीरा । जामवंत धायउ रनधीरा ॥
संग भालु भूधर तरु धारी । मारन लगे पचारि पचारी ॥
भयउ क्रुद्ध रावनु बलवाना । गहि पद महि पटकै भट नाना ॥
देखि भालुपति निज दल पाता । कोपि माँझ उर मारेसि लाता ॥

CHAUPAI 98

When they saw Ravan's heads and arms grow thus, each bear
And each monkey burst out with a wild angry flare:

"The fool, tho' heads and arms are cut off, does not die!"
And again dashing forward, in anger let fly;

Bali's son Angad, Hanuman—Son of the Wind,
Nala, Nila, Dvivid, Sugriv known as Mayind,

Mighty all, tore and hurled trees and rocks from their track;
As they came Ravan caught them and flung them all back;

Rushing up, at his body some tore with their claws,
Others running by gave a hard kick with no pause;

To the demon's heads Nala and Nila ascending,
Began with their great claws his ten faces rending;

The gods' angry foe, his blood seeing expended,
And hoping to catch them, his great arms extended,

But could not, for there the two danced on his heads,
Just like two happy honey-bees on lotus beds;

Springing up then, he caught both; to earth they were dashed,
Then he twisted their arms and in wrath his teeth gnashed;

Taking shafts and ten bows in hand, anger unchanged,
११७८ He sore wounded the monkeys against him there ranged;

Hanuman and the others with faintness were seized;
1178 This gave Ravan some respite and left him well pleased;

When he saw monkeys lying there faint with their chief,
Jambavant, brave bear-leader, rushed to their relief,

BATTLE OF
RAMA AND
RAVAN

Other bears with him, on rocks and trees laying hold,
Attacked Ravan with hard blows and challenges bold;

Made by this even more angry, Ravan the strong,
Of these foes many seized and to earth they were flung;

When the bear-chief this havoc among his troops saw,
Angrily he kicked Ravan's chest hard with his paw.

छन्द २३

उर लात घात प्रचंड लागत बिकल रथ तें महि परा ।
गहि भालु बीसहुँ कर मनहुँ कमलन्हि बसे निसि मधुकरा ।।
मुरुछित बहोरि बिलोकि पद हति भालुपति प्रभु पहिं गयो ।
निसि जानि स्यंदन घालि तेहि तब सूत जतनु करत भयो ।।

CHANND 23

From that kick's awful force Ravan fainted; to earth from his chariot he fell,
Grasping bears in his twenty hands—like bees in lotus-beds under night's spell;

The bear chief saw him faint, kicked again and to Rama returned;
'twas now night;
In his car placing Ravan, the driver drove fast from the scene of the
fight.

दोहा ९५

गइ मुरुछा तब भालु कपि सब आए प्रभु पास ।
सकल निसाचर रावनहिं घेरि रहे अति त्रास ॥

DOHA 95

As their faintness passed off, bears and monkeys returned
To Lord Rama; but sorely confounded
And fearful, the demons of Lanka the body
Of unconscious Ravan surrounded.

चौपाई ९९

¤ तेही निसि सीता पहिं जाई । त्रिजटा कहि सब कथा सुनाई ॥
सिर भुज बाढ़ि सुनत रिपु केरी । सीता उर भइ त्रास घनेरी ॥
मुख मलीन उपजी मन चिंता । त्रिजटा सन बोलीं तब सीता ॥
होइहि कहा कहसि किन माता । केहि बिधि मरिहि बिस्व दुखदाता ॥
रघुपति सर सिर कटेहुँ न मरई । बिधि बिंपरीत चरित सब करई ॥
मोर अभाग्य जिआवत ओही । जेहिं हौं हरिपद कमल बिछोही ॥
जेहि कृत कपट कनकमृग झूठा । अजहुँ सो दैव मोहि पर रूठा ॥
जेहिं बिधि मोहि दुख दुसह सहाए । लछिमन कहुँ कटु बचन कहाए ॥
रघुपति बिरह सबिष सर भारी । तकि तकि मार बार बहु मारी ॥
ऐसेहुँ दुख जो राख मम प्राना । सोइ बिधि ताहि जिआव न आना ॥
बहु बिधि कर बिलाप जानकी । करि करि सुरति कृपानिधान की ॥
कह त्रिजटा सुनु राजकुमारी । उर सर लागत मरइ सुरारी ॥
प्रभु ता तें उर हतइ न तेही । एहि के हृदयँ बसति बैदेही ॥

राम-रावण-
युद्ध

CHAUPAI 99

Trijata, the good demoness, with night-fall,
Having heard of these things, came and told Sita all;

Sita's heart became troubled with more deep alarms,
Hearing how her foe, Ravan, grew new heads and arms;

As her mind became worried, her face showed her dread;
To Trijata she in her anxiety said:

"Tell me, mother, I pray, how this one may be killed
"Who the whole universe with dire trouble has filled;

"His heads, by my lord's arrows cut off, have re-grown;
"How perverse are the ways the Creator has shown!

"He who me from my lord's lotus-feet separated
"Is still living, due to my fortune ill-fated;

११८० 1180

"He still is against me whose anger had risen,
"And thro' the false golden deer sent me to prison;

"Divine fate, that caused me 'gainst Lakshman to utter
"Harsh words, in pain keeps me unbearably bitter;

"His sharp poisoned arrows of Rama's loss aiming,
"He shoots me so often, his anger proclaiming;

BATTLE OF
RAMA AND
RAVAN

"That one, and no other, who keeps me still living
"In dire anguish, life to that demon is giving."

In this way poor Sita lamented and moaned,
The All-gracious recalled, and her love for him owned.

"Hear me, princess," Trijata replied on her part,
"Ravan's end will come when a shaft pierces his heart;

"But Lord Rama will not send one shaft to that place,
"Knowing there dwells your image of beauty and grace.

छन्द २४

एहि के हृदयँ बस जानकी जानकी उर मम बास है ।
मम उदर भुवन अनेक लागत बान सब कर नास है ।।
सुनि बचन हरष बिषाद मन अति देखि पुनि त्रिजटाँ कहा ।
अब मरिहि रिपु एहि बिधि सुनहि सुंदरि तजहि संसय महा ।।

CHHAND 24

"Rama's thought is: 'If one shaft his heart pierces, all things are wiped out and lost;
" 'All worlds dwell in my heart, I in Janki's, she in Ravan's—too great a cost.' "
From this Sita found some help, but seeing her still sad, Trijata again
Spoke: "Fair one, be not troubled! One means there is by which your foe shall be slain;

दोहा ९६

काटत सिर होइहि बिकल छुटि जाइहि तव ध्यान ।
तब रावन के हृदयँ सर मारहिं रामु सुजान ।।

DOHA 96

"If he once becomes worried with all heads cut off,
"Then the thoughts of yourself will forsake him,
"And Rama in that moment straight to the heart
"With one arrow may instantly strike him."

राम-रावण-युद्ध

चौपाई १००

अस कहि बहुत भाँति समुझाई । पुनि त्रिजटा निज भवन सिधाई ।।
राम सुभाउ सुमिरि बैदेही । उपजी बिरह बिथा अति तेही ।।
निसिहि ससिहि निंदति बहु भाँती । जुग सम भई सिराति न राती ।।
करति बिलाप मनहि मन भारी । राम बिरह जानकी दुखारी ।।
जब अति भयउ बिरह उर दाहू । फरकेउ बाम नयन अरु बाहू ।।
सगुन बिचारि धरी मन धीरा । अब मिलिहहिं कृपाल रघुबीरा ।। §
इहाँ अर्धनिसि रावनु जागा । निज सारथि सन खीझन लागा ।।
सठ रनभूमि छड़ाइसि मोही । धिग धिग अधम मंदमति तोही ।।
तेहिं पद गहि बहु बिधि समुझावा । भोरु भएँ रथ चढ़ि पुनि धावा ।।
सुनि आगवनु दसानन केरा । कपि दल खरभर भयउ घनेरा ।।
जहँ तहँ भूधर बिटप उपारी । धाए कटकटाइ भट भारी ।।

CHAUPAI 100

Trijata went home again, having thus striven
To comfort poor Sita with counsel thus given;

But thoughts of her Rama's ways brought agitation
To Sita, with pangs from her long separation;

She cast upon night-time and moon-light reproaches:
"Night seems an age! How long till morning approaches!"

With bitter lamenting she wept, heavy-hearted
At being so long from her dearest one parted;

But as she in anguish and loneliness sobbed,
Suddenly her left eye and her left arm both throbbed!

११८२ To herself she thought, cheered these good omens to see,
"Very soon gracious Rama will now come to me!"

1182 In the other camp Ravan at midnight awoke;
Fiercely then on his poor charioteer his wrath broke:

"Fool and knave, to have brought me from that battle-field!
"Curses be on you! Curses! May none from them shield!"

BATTLE OF RAMA AND RAVAN

His feet grasping the charioteer pled; then once more
Ravan taking his chariot returned to the war.

Of the demon's return when the monkeys got word,
In their army again great excitement was stirred;

Tearing up rocks and trees from the ground underneath
Them, they rushed forward eagerly, grinding their teeth.

छन्द २५

धाए जो मर्कट बिकट भालु कराल कर भूधर धरा ।
अति कोप करहिं प्रहार मारत भजि चले रजनीचरा ।।
बिचलाइ दल बलवंत कीसन्ह घेरि पुनि रावनु लियो ।
चहुँ दिसि चपेटन्हि मारि नखन्हि बिदारि तनु ब्याकुल कियो ।।

CHHAND 25

Fearsome monkeys and bears forward rushed, grasping great rocks
and trees in their hands;

From the blows that in anger they struck fled in terror the vast demon bands;
Having scattered his army again, strong and daring, they Ravan surrounded;
On all sides they struck him and tore him, till he stood among them confounded.

दोहा ९७

देखि महा मर्कट प्रबल रावन कीन्ह बिचार ।
अंतरहित होइ निमिष महुँ कृत माया बिस्तार ॥

DOHA 97

When Ravan those monkeys saw strong and prevailing,
Disturbing thoughts his mind invaded;
Then, having created illusion, he in just
That moment clear from their sight faded.

छन्द (तोमर) २६

जब कीन्ह तेहिं पाषंड । भए प्रगट जंतु प्रचंड ॥
बेताल भूत पिसाच । कर धरें धनु नाराच ॥
जोगिनि गहें करबाल । एक हाथ मनुज कपाल ॥
करि सद्य सोनित पान । नाचहिं करहिं बहु गान ॥
धरु मारु बोलहिं घोर । रहि पूरि धुनि चहुँ ओर ॥
मुख बाइ धावहिं खान । तब लगे कीस परान ॥
जहँ जाहिं मर्कट भागि । तहँ बरत देखहिं आगि ॥
भए बिकल बानर भालु । पुनि लाग बरषै बालु ॥
जहँ तहँ थकित करि कीस । गर्जेउ बहुरि दससीस ॥
लछिमन कपीस समेत । भए सकल बीर अचेत ॥
हा राम हा रघुनाथ । कहि सुभट मीजहिं हाथ ॥
एहि बिधि सकल बल तोरि । तेहिं कीन्ह कपट बहोरि ॥
प्रगटसि बिपुल हनुमान । धाए गहे पाषान ॥
तिन्ह रामु घेरे जाइ । चहुँ दिसि बरूथ बनाइ ॥

रावण-वध

मारहु धरहु जनि जाइ । कटकटहिं पूँछ उठाइ ।।
दस दिसि लँगूर बिराज । तेहिं मध्य कोसलराज ।।

CHHAND (TOMAR) 26

By the magic illusion he wrought
To their sight awful beings were brought;

Bows and arrows in hand, came great hosts
Of vile demons and goblins and ghosts;

Witches bearing in one hand a sword,
In the other a bloody skull-gourd,

From which all with fresh blood quenched their thirst,
११८४ As, with dancing, wild songs from them burst;

"Seize them! Kill them!"—their blood-curdling cries,
1184 Thund'rous, horrible, rose to the skies;

As dogs open-mouthed here and there ran,
Their flight terrified monkeys began;

DEATH OF RAVAN

But wherever the fugitives turned,
Just before them a blazing fire burned;

Bears and monkeys with fear were un-manned;
Then upon them poured down show'rs of sand;

As they seemed there and then doomed to rout,
Ravan raised once again his great shout.

Lakshman and the ape-king in their turn,
With their soldiers too, felt great concern;

On Lord Rama with wailing they called,
Their hands wringing and truly appalled.

Ravan thus all their strength having sapped,
This deceit with another trick capped;

Bands of monkeys were suddenly seen,
Rocks in hand, running where none had been;

In great bands they Lord Rama defied,
Dancing round him on every side,

With raised tail, gnashing teeth, cried each ape,
"Seize him! Kill him! Don't let him escape!"

In the midst of this wild monkey-ring,
Well-surrounded, stood Kosala's king.

छन्द २७

तेहि मध्य कोसलाराज सुंदर स्याम तन सोभा लही ।
जनु इंद्रधनुष अनेक किय बर बारि तुंग तमालही ॥
प्रभु देखि हरष बिषाद उर सुर बदत जय जय जय करी ।
रघुबीर एकहि तीर कोपि निमेष महुँ माया हरी ॥
माया बिगत कपि भालु हरषे बिटप गिरि गहि सब फिरे ।
सर निकर छाड़े राम रावन बाहु सिर पुनि महि गिरे ॥ ११८५
श्रीराम रावन समर चरित अनेक कल्प जो गावहीं ।
सत सेष सारद निगम कबि तेउ तदपि पार न पावहीं ॥ 1185

CHHAND 27

The dark beautiful body of Kosala's king in the midst there displayed
Glory like that of tall dark trees round which rainbow-coloured hedges are laid;
The gods cried "Vict'ry! Vict'ry!" and rev'rently gazed, mingling gladness and grief;
The Lord, angered, with one shaft illusion at once dispelled, bringing relief.
Bears and monkeys with trees and rocks turned again, glad that illusion was shattered,
And Rama with arrow flights Ravan's great heads and arms o'er the earth scattered.
Tho' hundreds of Sheshnags and Shardas and scriptural poets should spend
Ages telling of Rama's and Ravan's great deeds in war, never they'd end.

रावण-वध

दोहा ९८

कहे तासु गुन गन कछुक जडमति तुलसीदास ।
निज पौरुष अनुसार जिमि मसक उड़ाहिं अकास ॥

काटे सिर भुज बार बहु मरत न भट लंकेस ।
प्रभु क्रीडत सुर सिद्ध मुनि ब्याकुल देखि कलेस ।।

DOHA 98

Tulsi Das, the poor fool, when to tell of the virtues
And deeds of Lord Rama he tries,
Is just like a wee gnat when, as far as 'tis able
To do so, it heavenward flies.

When they saw Lanka's king did not die, tho' cut off
Were his heads and arms many a time,
Gods and sages and saints were distressed, knowing not
'Twas the Lord's playful way and sublime.

११८६

1186

चौपाई १०१

¤ काटत बढ़हिं सीस समुदाई । जिमि प्रति लाभ लोभ अधिकाई ।।
मरइ न रिपु स्रम भयउ बिसेषा । राम बिभीषन तन तब देखा ।।
उमा कालु मर जाकीं ईछा । सो प्रभु जन कर प्रीति परीछा ।।
सुनु सर्बग्य चराचर नायक । प्रनतपाल सुर मुनि सुखदायक ।।
नाभीकुंड सुधा बस जा कें । नाथ जिअत रावनु बल ताकें ।।
सुनत बिभीषन बचन कृपाला । हरषि गहे कर बान कराला ।।
असगुन होन लगे तब नाना । रोवहिं खर सृकाल बहु स्वाना ।।
बोलहिं खग जग आरति हेतू । प्रगट भए नभ जहँ तहँ केतू ।।
दस दिसि दाह होन अति लागा । भयउ परब बिनु रबि उपरागा ।।
मंदोदरि उर कंपति भारी । प्रतिमा स्रवहिं नयन मग बारी ।।

RAVAN KILLED

CHAUPAI 101

When the heads were cut off, quickly others arose,
As by gain the desire of the covetous grows.

Rama, when—tho' he tried hard—his foe did not die,
Turned and looked at Vibhishan as tho' to say, Why?

(He, said Siva to Uma, whose will and behest
Are as sure as Fate, thus put his servant to test.)

Said Vibhishan "O lord of all creatures, All-knowing,
"Sustaining the rev'rent, on saints bliss bestowing,

"In Ravan's great navel lies nectar life-giving,
"By virtue of which, lord, continues he living."

As with these words answered Vibhishan his look,
In his hand the Lord gladly more dread arrows took;

Then all kinds of dread omens began to appear—
Jackals, donkeys and dogs howled and cried out in fear;

Birds screamed wildly and loudly, all frightened and pained;
Comets showed in the heavens and meteors rained;

Strange portents! From all quarters fiery flames shone!
Sun eclipsed, yet no signs of the festival moon!

Queen Mandodari's heart, from her fears, wildly throbbed,
And the eyes of stone statues shed tears as they sobbed.

११८७

1187

छन्द २८

प्रतिमा रुदहिं पबिपात नभ अति बात बह डोलति मही ।
बरषहिं बलाहक रुधिर कच रज असुभ अति सक को कही ॥
उतपात अमित बिलोकि नभ सुर बिकल बोलहिं जय जए ।
सुर सभय जानि कृपाल रघुपति चाप सर जोरत भए ॥

रावण वध

CHHAND 28

Statues wept; from heav'n thunderbolts fell; fierce winds blew; earth was violently shaken;
The clouds rained blood, hair and dust! How tell the evils that had earth o'ertaken?
Both gods and men, seeing dread portents, in fear pray'rs for victory panted,
And seeing their fear, Rama put shafts to bow that their pray'rs might be granted.

दोहा ९९

खैंचि सरासन स्रवन लगि छाड़े सर एकतीस ।
रघुनायक सायक चले मानहुँ काल फनीस ॥

DOHA 99

The Lord draws his bow to his ear, shooting thirty-
One shafts; his attack thus he makes;
And his arrows fly straight to the mark from his bow,
Swift and certain as Death's deadly snakes.

चौपाई १०२

सायक एक नाभिसर सोषा । अपर लगे भुज सिर करि रोषा ।।
लै सिर बाहु चले नाराचा । सिर भुज हीन रुंड महि नाचा ।।
धरनि धसइ धर धाव प्रचंडा । तब सर हति प्रभु कृत जुग खंडा ।।
गर्जेउ मरत घोर रव भारी । कहाँ रामु रन हतौं पचारी ।।
११८८ डोली भूमि गिरत दसकंधर । छुभित सिंधु सरि दिग्गज भूधर ।।
परेउ भूमि दोउ खंड बढ़ाई । चापि भालु मर्कट समुदाई ।।
1188 मंदोदरि आगें भुज सीसा । धरि सर चले जहाँ जगदीसा ।।
प्रबिसे सब निषंग महुँ आई । देखि सुरन्ह दुंदुभी बजाई ।।
तासु तेज समान प्रभु आनन । हरषे देखि संभु चतुरानन ।।
जय जय धुनि पूरी ब्रह्मंडा । जय रघुबीर प्रबल भुजदंडा ।।
बरषहिं सुमन देव मुनि बृंदा । जय कृपाल जय जयति मुकुंदा ।।

RAVAN
KILLED

CHAUPAI 102

Ravan's navel-fount dried as one shaft hit that spot;
To his ten heads and twenty arms were the rest shot;

Head or arm each shaft took off, its mark having found;
Still the trunk, headless, armless, danced wildly around;

'Neath those awful foot-steps trembling earth well-nigh sunk;
With one shaft Rama then cut in two that great trunk;

Ravan cried in a thund'rous voice with his last breath,
"Where is Rama? I'll call him and fight him to death!"

Then King Ten-heads fell down, giving Earth swinging motions
Which shook its supporters, hills, rivers and oceans;

To earth the two parts of his body came crashing,
Beneath their great weight bear and monkey groups smashing.

Before Ravan's queen all his heads and arms placing,
The arrows to Rama returned, flight re-tracing,

Then entered his quiver again; in elation
The gods beat drums wildly in loud gratulation.

To Rama by mouth-gate came Ravan's great force,
Gladd'ning Siva and Brahma as they watched its course;

Blossom show'rs fell around from divine saintly throngs,
While the heavens resounded with glad vict'ry songs:

"Hail Lord Raghubir! Mighty of arm! Rama, hail!
"Hail, Lord Vishnu All-gracious! E'er may he prevail!

छन्द २९

११८९

1189

जय कृपा कंद मुकुंद द्वंद हरन सरन सुखप्रद प्रभो ।
खल दल बिदारन परम कारन कारुनीक सदा बिभो ।।
सुर सिद्ध मुनि गंधर्ब हरषे बाज दुदुंभि गहगही ।
संग्राम अंगन राम अंग अनंग बहु सोभा लही ।।
सिर जटा मुकुट प्रसून बिच बिच अति मनोहर राजहीं ।
जनु नीलगिरि पर तडित पटल समेत उडुगन भ्राजहीं ।।
भुजदंड सर कोदंड फेरत रुधिर कन तन अति बने ।
जनु रायमुनीं तमाल पर बैठीं बिपुल सुख आपने ।।

रावण-वध

CHHAND 29

"Hail, All-glori'us and kindly Mukund, bringing down demon pride! Mighty Lord,
"Scatt'ring forces of ill! Source of all, in compassion supreme and adored!"
Heav'nly nymphs, sages, saints and gods made their joy known by loud beating of drums;
Radiance from Rama's body shone greater than from many bright Love-Gods comes;
On his head, woven in his thick matted locks, flow'rs gave out glorious gleams,
As upon the Blue Mountains amid lightning flashes the stars give out beams;

As his strong arms swung arrows and bow, on his body blood-specks seemed as fitting
And fine as do quiet red-birds on the boughs of dark Tamal trees sitting.

दोहा १००

कृपादृष्टि करि बृष्टि प्रभु अभय किए सुर बृंद ।
हरषे बानर भालु सब जय सुखधाम मुकुंद ।। §

DOHA 100

As on them the Lord showered glances of kindness,
The gods from all terrors were freed;
Bears and monkeys rejoicing cried "Vict'ry, O Lord!
"Source of bliss to all art thou indeed."

चौपाई १०३

RAVAN KILLED

पति सिर दीख जबहिं मंदोदरि । मुरुछित बिकल खसी धरनी परि ।।
जुवति बृंद रोवति उठि धाईं । तेहि उठाइ रावन पहिं आईं ।।
पति गति देखि ते करहिं पुकारा । छूटे चिकुर न बपुष सँभारा ।।
उर ताड़ना करहिं बिधि नाना । रोवत करहिं प्रताप बखाना ।।
तव बल नाथ डोल नित धरनी । तेजहीन पावक ससि तरनी ।।
सेष कमठ सहि सकहिं न भारा । सो तनु आजु परा महि छारा ।।
बरुन कुबेर सुरेस समीरा । रन सनमुख धरि काहुँ न धीरा ।।
भुज बल जितेहु काल जम साईं । आजु परेहु अनाथ की नाईं ।।
जगत बिदित तुम्हारि प्रभुताई । सुत परिजन बल बरनि न जाई ।।
राम बिमुख अस हाल तुम्हारा । रहा न कोउ कुल रोवनिहारा ।।
तव बस बिधि प्रपंच सब नाथा । सभय दिसिप नित नावहिं माथा ।।
अब तव सिर भुज जंबुक खाहीं । राम बिमुख यह अनुचित नाहीं ।।
काल बिबस पति कहा न माना । अग जग नाथु मनुज करि जाना ।।

CHAUPAI 103

Queen Mondodari, seeing her lord's heads before her,
Fell down to earth as came unconsciousness o'er her;

Her maids cried and ran as her senses forsook her,
Then raising her, to Ravan's body they took her;

Awaking, she saw her lord's body there lying,
And shrieked, her hair loosened, all strength from her flying;

She wailed, shedding hot tears, her breast wildly beating,
And tales of her lord's mighty prowess repeating:

"My lord, by your pow'r the earth often was shaken;
"From fire, sun and moon their bright splendour was taken;

"That body here lies on the earth as mere dirt
"Which the Serpent and Turtle could barely support;

"Varuna, Kuver, Indra, the God of the Wind,
"To withstand you in war courage never could find; ११९१

"Death and Fate you o'ercame, you they dared not defy; 1191
"Yet now here like the most helpless creature you lie!

"To the whole world your glory and lordship are known,
"And the strength of your kinsmen and sons all must own;

"By opposing Lord Rama you've come to this state; रावण-वध
"Now no kinsman remains to bewail your sad fate.

"All creation you held, my lord, in your strong hands;
"Low before you bowed rulers and kings of all lands;

"Jackals now eat your body that lies in the dust;
"But since Rama you fought, that is fitting and just;

"Doomed already, no heed to my words ever giving,
"Mere man you thought him—Lord of lifeless and living!

छन्द ३०

जानेउ मनुज करि दनुज कानन दहन पावक हरि स्वयं ।
जेहि नमत सिव ब्रह्मादि सुर पिय भजेहु नहिं करुनामयं ।।
आजन्म ते परद्रोह रत पापौघमय तव तनु अयं ।
तुम्हहू दियो निज धाम राम नमामि ब्रह्म निरामयं ।।

CHHAND 30

“God self-sustained—fire burning up devil-jungle—a mere man you deemed,
“The All-gracious, to whom all gods bow the head, you worshipped not, nor esteemed,
“A foul sink of sin, given to enmity, has been this body from birth;
“I praise Rama who raises you to his own realm, Supreme Source of all worth.”

दोहा १०१

अहह नाथ रघुनाथ सम कृपासिंधु को आन ।
मुनि दुर्लभ जो परम गति तोहि दीन्हि भगवान ॥

DOHA 101

“O my husband, the merciful Lord Raghunath
“In his kindness no other can equal,
“Who to the supreme height that saints scarce can reach
“Has uplifted you—as that life’s sequel!”

RAVAN
KILLED

चौपाई १०४

मन्दोदरी बचन सुनि काना । सुर मुनि सिद्ध सबन्हि सुख माना ॥
¤ अज महेस नारद सनकादी । जे मुनिबर परमारथबादी ॥
भरि लोचन रघुपतिहि निहारी । प्रेम मगन सब भए सुखारी ॥
रुदनु करत बिलोकि सब नारी । गयउ बिभीषनु मन दुखु भारी ॥
बंधु दसा देखत दुख कीन्हा । राम अनुज कहुँ आयसु दीन्हा ॥
लछिमन जाइ ताहि समुझाएउ । बहुरि बिभीषन प्रभु पहिं आएउ ॥
कृपादृष्टि प्रभु ताहि बिलोका । करहु क्रिया परिहरि सब सोका ॥
कीन्हि क्रिया प्रभु आयसु मानी । बिधिवत देस काल जियँ जानी ॥

CHAUPAI 104

Gods, sages and saints were at peace, no more fearing
Their foe, and the words of Mandodari hearing;

Gods Brahma and Siva, great saints too who aimed
At supreme things of life and those ideals proclaimed,

Such as Narad and Sanak, eyes lovingly filled
With the vision of Rama, all troubles now stilled.

When he heard the bereaved women wail and lament,
With deep anguish the heart of Vibhishan was rent;

Seeing him by his brother's loss burdened with grief,
Rama sent his own brother to give him relief;

With the grieved one Prince Lakshman most earnestly pled,
To the Lord then for comfort Vibhishan he led;

Rama, turning eyes on him with kindliness warm,
Bade him Ravan's last rites without grieving perform;

Those last things, as the time, place and custom demanded,
Vibhishan performed—as his Master commanded.

दोहा १०२

मयतनयादिक नारि सब देइ तिलांजलि ताहि ।
भवन गईं रघुबीर गुन गन बरनत मन माहिं ।।

विभीषण का
राज्याभिषेक

DOHA 102

Mandodari and her maids offered their handfuls
Of sesame seed in this rite
For the dead one; then all to their palace returned,
Praising Rama's great virtue and might.

चौपाई १०५

आइ विभीषन पुनि सिरु नावा । कृपासिंधु तब अनुज बोलावा ।।
तुम्ह कपीस अंगद नल नीला । जामवंत मारुति नयसीला ।।
सब मिलि जाहु विभीषन साथा । सारेहु तिलकु कहेउ रघुनाथा ।।
पिता बचन मैं नगर न आवउँ । आपु सरिस कपि अनुज पठावउँ ।।
तुरत चले कपि सुनि प्रभु बचना । कीन्ही जाइ तिलक की रचना ।।
सादर सिंहासन बैठारी । तिलक कीन्ह अस्तुति अनुसारी ।।
जोरि पानि सबहीं सिर नाए । सहित बिभीषन प्रभु पहिं आए ।।
तब रघुबीर बोलि कपि लीन्हे । कहि प्रिय बचन सुखी सब कीन्हे ।।

CHAUPAI 105

To Lord Rama Vibhishan returned and bowed low;
Then his brother the Kindly One called and said, "Go
"With Angad, Nala, Nila, Sugriva the king,
"Jambavant, Hanuman—good in every thing—
"Go together to Lanka," he said to them all;
"In the city as king Prince Vibhishan install;
"Father's word—I in towns may not now show my face,
"So many friends and my brother I send in my place."
At their Lord's word the monkey band quickly departed,
११९४ And plans for the crowning of Vibhishan started;
With honour Vibhishan was on the throne seated,
1194 And his installation with worship completed;
To him as king, hands humbly folded, they bowed;
Then the king came to him whom as Lord he avowed;

VIBHISHAN ENTHRONED

Rama called up the monkeys again; they rejoiced,
As his love for these humble friends once more he voiced.

छन्द ३१

किए सुखी कहि बानी सुधा सम बल तुम्हारें रिपु हयो ।
पायो बिभीषन राजु तिहुँ पुर जसु तुम्हारो नित नयो ॥
मोहि सहित सुभ कीरति तुम्हारी परम प्रीति जे गाइहैं ।
संसार सिंधु अपार पार प्रयास बिनु नर पाइहैं ॥

CHHAND 31

They were glad when he said, "You have helped me to beat our foes
by your great strength;
"Prince Vibhishan is crowned, and your fame will be spread thro' all
worlds' breadth and length;
"Many souls, as they offer me praises, will tell of your love and devotion,
"And thus without effort or hindrance shall cross over births' boundless
ocean."

दोहा १०३

सुनत राम के बचन मृदु नहिं अघाहिं कपि पुंज ।
बारहिं बार बिलोकि मुख गहहिं सकल पद कंज ।।

DOHA 103

Of listening to Lord Rama's words kind and loving
The monkey hosts never would tire;
His feet touching, they bowed low before him, and gazed
On his face—hearts with love set on fire.

चौपाई १०६

११९५

1195

पुनि प्रभु बोलि लियउ हनुमाना । लंका जाहु कहेउ भगवाना ।।
समाचार जानकिहि सुनावहु । तासु कुसल लै तुम्ह चलि आवहु ।।
तब हनुमंत नगर महुँ आए । सुनि निसिचरी निसाचर धाए ।।
बहु प्रकार तिन्ह पूजा कीन्ही । जनकसुता दिखाइ पुनि दीन्ही ।।
दूरहिं ते प्रनामु कपि कीन्हा । रघुपति दूत जानकी चीन्हा ।।
कहहु तात प्रभु कृपानिकेता । कुसल अनुज कपि सेन समेता ।।
सब बिधि कुसल कोसलाधीसा । मातु समर जीत्यो दससीसा ।।
अबिचल राजु बिभीषनु पावा । सुनि कपि बचन हरष उर छावा ।।

सीता-राम-सम्मिलन

CHAUPAI 106

Rama called Hanuman then and made this request:
"Visit Lanka again and fulfil my behest—

"Go to Janki, the news of these doings first tell,
"Then return and tell me if she fares ill or well."

So again into Lanka's fort came Hanuman;
When they heard, demons female and male to him ran;

They all gave him such honours as never before,
And then led him to where he saw Sita once more;

From afar he saluted her; she thus apprised
Of his coming, her Rama's envoy recognised;

She said, "Tell me, my friend, how my Kindly Lord fares;
"Is his brother well too? And the monkeys and bears?"

He replied, "It is well with Kosala's king, Mother;
"In war he has conquered King Ravan, whose brother,
"Vibhishan, comes into a kingdom well-founded."
At these words with new-found joy Sita's heart bounded.

छन्द ३२

अति हरष मन तन पुलक लोचन सजल कह पुनि पुनि रमा ।
का देउँ तोहि त्रैलोक महुँ कपि किमपि नहिं बानी समा ।।
सुनु मात मैं पायो अखिल जग राजु आजु न संसयं ।
रन जीति रिपु दल बंधु जुत पस्यामि राममनामयं ।।

CHHAND 32

११९६

1196

Said Sita, as with her heart's joy she was thrilled and tears from her eyes poured,
"In the whole world there's naught I can give for this news as a worthy reward."
He replied, "I have already, Mother, the monarch of all worlds become,
"Seeing Rama and Lakshman in joy and peace, all enemies overcome."

MEETING OF
RAMA AND
SITA

दोहा १०४

सुनु सुत सदगुन सकल तव हृदयँ बसहु हनुमंत ।
सानुकूल रघुबंस मनि रहहु समेत अनंत ।।

DOHA 104

"Listen to me, my son," Sita said, "may all virtue
"And worth always dwell in your heart!
"May the kindness of Rama, Gem of Raghu's Line,
"And his brother ne'er from you depart!"

चौपाई १०७

अब सोइ जतनु करहु तुम्ह ताता । देखौं नयन स्याम मृदु गाता ।।
तब हनुमान राम पहिं जाई । जनकसुता कै कुसल सुनाई ।।
सुनि संदेसु भानुकुलभूषन । बोलि लिए जुबराज बिभीषन ।।
मारुतसुत के संग सिधावहु । सादर जनकसुतहिं लै आवहु ।।
तुरतहिं सकल गए जहँ सीता । सेवहिं सब निसिचरीं बिनीता ।।

बेगि बिभीषन तिन्हहिं सिखावा । सादर तिन्ह सीतहि अन्हवावा ॥
दिब्य बसन भूषन पहिराए । सिबिका रुचिर साजि पुनि लाए ॥
ता पर हरषि चढ़ी बैदेही । सुमिरि राम सुखधाम सनेही ॥
बेतपानि रच्छक चहुँ पासा । चले सकल मन परम हुलासा ॥
देखन कीस भालु सब आए । रच्छक कोपि निवारन धाए ॥
कह रघुबीर कहा मम मानहु । सीतहि सखा पयादें आनहु ॥
देखहिं कपि जननी की नाईं । बिहसि कहा रघुनाथ गोसाईं ॥
सुनि प्रभु बचन भालु कपि हरषे । नभ ते सुरन्ह सुमन बहु बरषे ॥
सीता प्रथम अनल महुँ राखी । प्रगट कीन्हि चह अंतर साखी ॥

११९७

1197

CHAUPAI 107

"Now, my friend, make some plan and provision for me,
"That my Lord's handsome dark form again I may see."
Hanuman then again to Lord Rama returned,
Who thus how Janak's daughter was faring soon learned.
When the Gem of the Sun Race this gladd'ning news heard,
He called young King Vibhishan and gave him this word:
"With you take Hanuman to your fort, and from there
"Bring back Sita to me with due honour and care."
With their band they went quickly to Sita to aid her,
To where humble service she-demons now paid her;
Vibhishan commanded them quickly prepare her;
They then—honoured guest eager now to declare her—
First bathed her, in bright clothes and jewels then clad her,
And to a prepared handsome palanquin led her;
In this happy Sita at once took her seat,
Thoughts on Rama and eager her dear one to meet;
On all sides were her guardians, each one staff in hand;
Thus they set out together, a rapturous band;
Bears and monkeys to see her pressed up to the track,
But the guards angrily tried to force them all back;

सीता-राम-
सम्मिलन

Seeing this, Rama said, "My friends, heed what I say;
"From here let Sita walk, bring her thus on her way,

"That as Mother the monkeys may watch her a while;"
As he said this, the Lord gave his list'ners a smile.

Bears and monkeys rejoiced, from their Lord hearing this;
Gods above rained down blossoms, expressing their bliss.

Rama, wishing to call forth her soul's inner witness,
Decreed she pass thro' fire to prove thus her fitness.

दोहा १०५

तेहि कारन करुनायतन कहे कछुक दुर्बाद ।
सुनत जातुधानीं सकल लागीं करै बिषाद ।। ११९८

DOHA 105

1198 For this cause—to prove Sita faithful—with words
Seeming harsh the Most Gracious One spoke;
But at once, when they heard, into loud lamentation
And weeping the she-demons broke.

MEETING
OF RAMA
AND SITA

चौपाई १०८

प्रभु के बचन सीस धरि सीता । बोलीं मन क्रम बचन पुनीता ।।
लछिमन होहु धरम के नेगी । पावक प्रगट करहु तुम्ह बेगी ।।
सुनि लछिमन सीता कै बानी । बिरह बिबेक धरम नय सानी ।।
लोचन सजल जोरि कर दोऊ । प्रभु सन कछु कहि सकत न ओऊ ।।
देखि राम रुख लछिमन धाए । प्रगटि कृसानु काठ बहु लाए ।।
प्रबल अनल बिलोकि बैदेही । हृदयँ हरष नहिं भय कछु तेही ।।
जौं मन बच क्रम मम उर माहीं । तजि रघुबीर आन गति नाहीं ।।
तौ कृसानु सब कै गति जाना । मो कहुँ होउ श्रीखंड समाना ।।

CHAUPAI 108

Taking on herself what her Lord thus had decreed,
Sita answered—her mind pure in thought, word and deed—
"In this sacred rite you as priest, Lakshman, I claim!
"Prepare quickly and then lead me up to the flame!"

As she uttered these words—voice determined tho' tender—
Of uprightness, discernment, truth, self-surrender,

In pray'r Lakshman clasped hands and tears his eyes filled,
But he could not say aught against what Rama willed;

Then he quickly ran off, taking Rama's permission,
And brought wood to carry out this sacred mission;

When Vaidehi saw a fierce flaming fire lighted,
She prayed—heart rejoicing, in no way affrighted—

"If I have been—thought, word and deed—faithful-hearted,
"If never from Rama my love has departed,

"Then goddess of flame, knowing all—ill and good—
"Be thou to me as cooling as cool sandal-wood."

छन्द ३३ ११९९

श्रीखंड सम पावक प्रबेस कियो सुमिरि प्रभु मैथिली । 1199
जय कोसलेस महेस बंदित चरन रज अति निर्मली ॥
प्रतिबिंब अरु लौकिक कलंक प्रचंड पावक महुँ जरे ।
प्रभु चरित काहुँ न लखेउ नभ सुर सिद्ध मुनि देखहिं खरे ॥
तब अनल भूसुर रूप कर गहि सत्य श्री श्रुति बिदित जो ।
जिमि छीरसागर इंदिरा रामहि समर्पी आनि सो ॥
सोइ राम बाम बिभाग राजति रुचिर अति सोभा भली ।
नव नील नीरज निकट मानहुँ कनक पंकज की कली ॥

सीता-राम-सम्मिलन

CHHAND 33

She walked flames cool as sandal-wood, mind set upon her Lord's feet
—thus secure—
Saying, "Vict'ry to him before whom Siva bows in the dust he makes
pure;"
The fierce flames burnt her shadow and all the world slander, but none
of them touched her;
None saw the Lord's works and ways; gods, saints and sages but stood
there and watched her;
Then as the Milk-Ocean gave up Indira, so to Rama his own,
Flames in priests' form gave back—her hand taking—Lakshmi in the
scriptures well-known;

Thus at Rama's left side in her beauty and glory the fair Sita stood,
Just as tho' by a new dark-blue lotus might bloom a bright gold lily bud.

दोहा १०६

हरषि सुमन बरषहिं बिबुध बाजहिं गगन निसान ।
गावहिं किंनर अपछरा नाचहिं चढ़ीं बिमान ।।
स्त्रीजानकी समेत प्रभु सोभा अमित अपार ।
देखत हरषे भालु कपि जय रघुपति सुख सार ।।

DOHA 106

From the gods then in show'rs poured down streams of bright flow'rs,
While the heavens with sweet music rang;
Sky-nymphs happily danced, as their chariot-steeds pranced,
And sweet-toned heav'nly choristers sang.

With fair Sita his bride standing there at his side,
Shone his glory unmeasured, unbounded;
Bears and monkeys rejoiced, and their happiness voiced;
Cries of "Hail! Blessed Rama!" resounded.

MEETING OF RAMA AND SITA

चौपाई १०९

तब रघुपति अनुसासन पाई । मातलि चलेउ चरन सिरु नाई ।।
आए देव सदा स्वारथी । बचन कहहिं जनु परमारथी ।।
दीनबंधु दयाल रघुराया । देव कीन्हि देवन्ह पर दाया ।।
बिस्व द्रोह रत खल अति कामी । निज अघ गयउ कुमारगगामी ।।
तुम्ह समरूप ब्रह्म अबिनासी । सदा एकरस सहज उदासी ।।
अकल अगुन अज अनघ अनामय । अजित अमोघसक्ति करुनामय ।।
मीन कमठ सूकर नरहरी । बामन परसुराम बपु धरी ।।
जब जब नाथ सुरन्ह दुखु पावा । नाना तनु धरि तुम्हहिं नसावा ।।
रावनु पापमूल सुर द्रोही । काम लोभ मद रत अति कोही ।।
सोउ कृपाल तव धाम सिधावा । यह हमरें मन बिसमय आवा ।।
हम देवता परम अधिकारी । स्वारथ रत तव भगति बिसारी ।।
भव प्रवाहँ संतत हम परे । अब प्रभु पाहि सरन अनुसरे ।।

CHAUPAI 109

With Rama's permission and true faith avowing,
Matali, the driver, went off lowly bowing.

The gods came, still moved by their selfish desires,
Speaking like those whom life's highest purpose inspires:

"Gracious Lord Raghuraya, the humble one's friend,
"Thou by grace most divine dost divine ones defend;

"He, the foe of all, living by vile passion's wrongs,
"To that end has come which to such evil belongs;

"Thou Supreme One, All-knowing, Undying, Unchanging,
"O Mind far above time and circumstance ranging,

"Beyond arts and parts, virtue, vice, disease, health,
"The All-gracious, All-conq'ring, One Source of true wealth,

"Thou hast guise of fish, tortoise, boar, man-lion borne,
"That of dwarf and famed Parsuram too hast thou worn;

"Thus, whenever the gods cried to thee in their pain,
"Thou incarnate destroyed the cause time and again.

"Ravan, moved by fierce wrath, passion, greed and false pride,
"Fount of evil, the gods' foe—them all he defied;

देवताओं द्वारा
राम की स्तुति

"Yet thy kindness sent him to thine own heav'nly place;
"We are moved and surprised at this marvel of grace!

"All we gods of that heav'nly place are the true heirs;
"Faith has left us—thro' our selfishness, unawares;

"We are ceaselessly borne on this foul worldly current;
"Lord, save us, we pray, from this dread fate abhorrent."

दोहा १०७

करि बिनती सुर सिद्ध सब रहे बिरंचि कर जोरि ।
अति सप्रेम तनु पुलकित अस्तुति करत बहोरि ॥

DOHA 107

When saints, with the gods, their petition had finished,
Hands folded Lord Brahma remained,
And—his whole being thrilled with the warmth of his true love—
The praises of Rama sustained:

छन्द (तोटक) ३४

जय राम सदा सुखधाम हरे । रघुनायक सायक चाप धरे ।।
भव बारन दारन सिंघ प्रभो । गुन सागर नागर नाथ बिभो ।।
तन काम अनेक अनूप छबी । गुन गावत सिद्ध मुनींद्र कबी ।।
जसु पावन रावन नाग महा । खगनाथ जथा करि कोप गहा ।।
जनरंजन भंजन सोक भयं । गतक्रोध सदा प्रभु बोधमयं ।।
अवतार उदार अपार गुनं । महि भार बिभंजन ज्ञानघनं ।।
अज व्यापकमेकमनादि सदा । करुनाकर राम नमामि मुदा ।।
रघुबंस बिभूषन दूषनहा । कृत भूप बिभीषन दीन रहा ।।
गुन ज्ञान निधान अमान अजं । नित राम नमामि बिभुं बिरजं ।।
भुजदंड प्रचंड प्रताप बलं । खल बृंद निकंद महा कुसलं ।।
बिनु कारन दीनदयाल हितं । छबि धाम नमामि रमासहितं ।।
भवतारन कारन काज परं । मन संभव दारुन दोष हरं ।।
सर चाप मनोहर त्रोन धरं । जलंजारुन लोचन भूपबरं ।।
सुख मंदिर सुंदर श्रीरमनं । मद मार महा ममता समनं ।।
अनवद्य अखंड न गोचर गो । सब रूप सदा सब होइ न सो ।।
इति बेद बदंति न दंतकथा । रबि आतप भिन्न न भिन्न जथा ।।
कृतकृत्य बिभो सब बानर ए । निरखंति तवानन सादर ए ।।
धिग जीवन देव सरीर हरे । तव भक्ति बिना भव भूलि परे ।।
अब दीन दयाल दया करिए । मति मोर बिभेदकरी हरिए ।।
जेहि ते बिपरीत क्रिया करिए । दुख सो सुख मानि सुखी चरिए ।।
खल खंडन मंडन रम्य छमा । पद पंकज सेवित संभु उमा ।।
नृपनायक दे बरदानमिदं । चरनांबुज प्रेमु सदा सुभदं ।।

GODS
PRAISE
RAMA

CHHAND (TOTAK) 34¶

"Hail, Rama! Divine One in bliss all enfolding;
"Thou lord of great Raghu's line, bow and shafts holding;

¶ (Here translated in Chaupai form as giving greater variety and freedom of expression; it is different in form from other Chhand forms in Tulsi Das's work.)

"Thou lion, life's bonds like great elephants shatt'ring;
"All-good, All-pervading light dark error scatt'ring;

"In whose form shine many Love-gods' charm and splendour,
"To whose virtue saint, sage and bard their praise render;

"Like Garur, the eagle, the snake Ravan seizing,
"Thy fame, e'en in wrath, is unspotted and pleasing;

"Thou joy of mankind, ending all fear and sorrow,
"Thy wrath, Lord All-knowing, bides not till the morrow;

"Thine oft incarnations, their goodness unbounded,
"Earth's burdens destroy by thy wisdom unsounded;

"I bow, gracious Rama, in gladness before thee;
"Unending, unborn, One in All, I adore thee! १२०३

"Thou, gem of Raghu's line, with demons defeated,
"Upon the throne humble Vibhishan hast seated; 1203

"Thou passion-less, pride-less One, Being Eternal,
"I praise thee for wisdom and goodness supernal!

देवताओं द्वारा
राम की स्तुति

"Thou hast alone, by thine own arm strong and skilful,
"O'ercome and destroyed hosts in wrong-doing wilful,

"To all humble ones good's unmerited donor;
"Thy glory, with Sita beside thee, I honor!

"From worldly ills saving; above deeds and doing;
"O'ercoming dread wrong in the mind where 'tis brewing;

"With bright quiver, arrows and bow thyself arming;
"Supreme King, with lotus-like eyes red and charming;

"Joy's source; cause in Lakshmi of longing upwelling;
"All passion and lust, pride and arrogance quelling;

"Above finite faults, parts and senses transcendant;
"The essence of all things, on nothing dependent,

"As light and sun sep'rate, tho' one and related;
"No vain tale is this; 'tis by scriptures so stated.

"These monkeys how blest! By thy vision rewarded,
"As rev'rently gazing on thee 'tis afforded!

"We gods are all curst, in our worldly ways living
"This life, to devotion and thee no thought giving;

"Now, merciful Lord, unto me mercy showing,
"Save me and my mind from the vain way I'm going,

"That I by thy kindness my spirit reversing,
"May turn into gladness the pain I was nursing;

"Forgive, O destroyer of wrong, true preserver,
"At whose feet serve Siva and Uma with fervour;

"Grant to me, O King of Kings, this one true blessing,
"A heart for thy lotus-feet true love expressing."

दोहा १०८

विनय कीन्हि बहु भाँति बिधि प्रेम पुलक अति गात ।
बदन बिलोकत राम कर लोचन नहीं अघात ।।

DOHA 108

As Brahma thus earnestly made his petition,
With love his whole being was thrilled;
At the bright form of Rama he gazed, but his eyes,
As he looked, with the sight were un-filled.

GODS
PRAISE
RAMA

चौपाई ११०

तेहि अवसर दसरथ तहँ आए । तनय बिलोकि नयन जल छाए ।।
सहित अनुज प्रनाम प्रभु कीन्हा । आसिरबाद पिताँ तब दीन्हा ।।
तात सकल तव पुन्य प्रभाऊ । जीत्यों अजय निसाचर राऊ ।।
सुनि सुत बचन प्रीति अति बाढ़ी । नयन सलिल रोमावलि ठाढ़ी ।।
रघुपति प्रथम प्रेम अनुमाना । चितइ पितहि दीन्हेउ दृढ़ ज्ञाना ।।
ता तें उमा मोच्छ नहिं पावा । दसरथ भेद भगति मन लावा ।।
सगुनोपासक मोच्छ न लेहीं । तिन्ह कहुँ राम भगति निज देहीं ।।
बार बार करि प्रभुहि प्रनामा । दसरथ हरषि गए सुरधामा ।।

CHAUPAI 110

At that moment King Dasrath too came to that place,
Eyes tear-filled as he looked on his sons face to face;

To their father the Lord and his brother both bowed,
And on both he, as father, his blessing bestowed.

Rama said, "By the might of thy virtue alone,
"Sire, the unconquered demon-king we've overthrown."

At these words of his son, warm tears filled Dasrath's eyes;
Thrilling excess of love made his ev'ry hair rise.

Rama first as son gazed on his father with love,
Then gave to him true knowledge as Lord from above.

(Therefore, Uma—said Siva—he gained not release;
But the myst'ry of faith grasping, found thus his peace;

Those by whom the Embodied Supreme is adored,
Release ask not; firm trust in himself gives their Lord.)

Prostrate rev'rence again to the Lord having giv'n, १२०५
Dasrath—filled with new happiness—went back to heav'n. 1205

दोहा १०९

अनुज जानकी सहित प्रभु कुसल कोसलाधीस ।
छबि बिलोकि मन हरष अति अस्तुति कर सुर ईस ॥

देवताओं द्वारा
राम की स्तुति

DOHA 109

The gods' chief, Indra, when he saw Kosala's king
With his brother and Sita there, raised
His glad voice in rejoicing, and loudly their beauty
And charm he unstintingly praised.

छन्द (तोमर) ३५

जय राम सोभा धाम । दायक प्रनत बिस्राम ॥
धृत त्रोन बर सर चाप । भुजदंड प्रबल प्रताप ॥
जय दूषनारि खरारि । मर्दन निसाचर धारि ॥
यह दुष्ट मारेउ नाथ । भए देव सकल सनाथ ॥
जय हरन धरनी भार । महिमा उदार अपार ॥
जय रावनारि कृपाल । किए जातुधान बिहाल ॥
लंकेस अति बल गर्ब । किए बस्य सुर गंधर्ब ॥

मुनि सिद्ध खग नर नाग । हठि पंथ सब कें लाग ।।
पर द्रोह रत अति दुष्ट । पायो सो फलु पापिष्ट ।।
अब सुनहु दीन दयाल । राजीव नयन बिसाल ।।
मोहि रहा अति अभिमान । नहिं कोउ मोहि समान ।।
अब देखि प्रभु पद कंज । गत मान प्रद दुख पुंज ।।
कोउ ब्रह्म निर्गुन ध्याव । अब्यक्त जेहि स्रुति गाव ।।
मोहि भाव कोसल भूप । स्रीराम सगुन सरूप ।।
बैदेहि अनुज समेत । मम हृदयँ करहु निकेत ।।
मोहि जानिए निज दास । दे भक्ति रमानिवास ।।

CHHAND 35

१२०६

1206

“Fount of glory, All Hail! Rama blest,
“To devout ones thou giver of rest,
“By whom bow, shafts and quiver are held,
“Shafts with force by thy strong arm propelled,
“Hail! Foes Dushan and Khar thou didst rout,
“And the whole demon host hast wiped out!
“When by thee this last monster was slain,
“A Protector did all the gods gain.
“Hail! Thou who hast earth’s burden removed,
“And in glory and grace boundless proved!
“Hail! In goodness to Ravan opposed,
“Of the demon horde hast thou disposed.
“Ravan boasted his pow’r ’gainst all odds
“And subdued the celestials and gods;
“Sages, saints, men, birds, snakes—the whole brood
“Of things living he fiercely pursued;
“But that tyrant, devoted to wrong,
“Met deserts that to evil belong.
“O thou Lord with large lotus-like eyes,
“Hear my pray’rs, Gracious One, as they rise—

GODS
PRAISE
RAMA

"In the snare of false pride was I bound;
"None my equal in this could be found;

"Having seen thy fair feet, now dispersed
"Is the pain-giving pride I have nursed.

"Some their thoughts to the Unknown One raise,
"The Impersonal whom scriptures praise;

"But to Rama, incarnate, divine,
"King of Kosala, my thoughts incline;

"Make thy dwelling, and never depart—
"Lord, with Sita-Lakshman, in my heart;

"Lord of Lakshmi know me as thy servant, १२०७
"And grant me faith sincere and fervent.

छन्द ३६ 1207

दे भक्ति रमानिवास त्रास हरन सरन सुखदायकं ।
सुख धाम राम नमामि काम अनेक छबि रघुनायकं ।।
सुर बृंद रंजन द्वंद भंजन मनुजतनु अतुलितबलं ।
ब्रह्मादि संकर सेव्य राम नमामि करुना कोमलं ।। §

देवताओं द्वारा
राम की स्तुति

CHHAND 36

"True faith give me, Vishnu, to suppliants peace-giver, scatt'ring alarms!
"To thee, Rama, I bow; home of bliss; more than many Love-gods are thy charms;
"Giving peace to the gods, breaking up all strife—Rama, most gracious and tender;
"Almighty; as man served by Brahma, Siva and all gods—praise I render!

दोहा ११०

अब करि कृपा बिलोकि मोहि आयसु देहु कृपाल ।
काह करौं सुनि प्रिय बचन बोले दीनदयाल ।।

DOHA 110

"Look on me in kindness and now, Gracious Lord,
"Me commanding, say what may be done
"That I also may serve thee." To these loving words,
In reply said the Merciful One:

चौपाई १११

सुनु सुरपति कपि भालु हमारे । परे भूमि निसिचरन्हि जे मारे ॥
मम हित लागि तजे इन्ह प्राना । सकल जिआउ सुरेस सुजाना ॥
सुनु खगपति प्रभु कै यह बानी । अति अगाध जानहि मुनि ज्ञानी ॥
प्रभु सक त्रिभुवन मारि जिआई । केवल सक्रहि दीन्हि बड़ाई ॥
सुधा बरषि कपि भालु जिआए । हरषि उठे सब प्रभु पहिं आए ॥
सुधाबृष्टि भइ दुहुँ दल ऊपर । जिए भालु कपि नहिं रजनीचर ॥
रामाकार भए तिन्ह के मन । मुक्त भए छूटे भव बंधन ॥
सुर अंसिक सब कपि अरु रीछा । जिए सकल रघुपति की ईंछा ॥
राम सरिस को दीन हितकारी । कीन्हे मुकुत निसाचर भारी ॥
खल मल धाम काम रत रावन । गति पाई जो मुनिबर पाव न ॥

GODS
PRAISE
RAMA

CHAUPAI 111

"Many monkeys and bears of my band, O thou head
"Of the gods, demon-smitten lie here cold and dead;

"For my sake their all willingly gave they in strife;
"Now, thou noble and wise one, restore them to life."

(Listen to me, Garur, said Bhusundi the crow,
The deep truth of the Lord's words none but sages know;

By his word alone can all worlds perish or live;
But to Indra he wished all the glory to give.)

Indra, pouring divine nectar down, restored all;
Rising, gladly they came before Rama to fall;

Nectar fell on the dead of both bands in that spot;
Bears and monkeys were quickened; the demons were not—

On their minds was impressed Rama's image, and this
Gave them bodiless final absorption and bliss;

But by Rama's will brought back to life was each bear
And each monkey, as those who the gods' nature share.

None like Rama in helping the needy could be,
Who the whole demon host from existence set free;

Even Ravan—vile, filthy and sensu'l—attained
The high state which is scarce by the saintliest gained.

दोहा १११

¤ सुमन बरषि सब सुर चले चढ़ि चढ़ि रुचिर बिमान ।
देखि सुअवसर राम पहिं आए संभु सुजान ।।
परम प्रीति कर जोरि जुग नलिन नयन भरि बारि ।
पुलकित तन गदगद गिराँ बिनय करत त्रिपुरारि ।।

१२०९

DOHA 111

1209

Pouring down streams of blossoms, in fire-chariots seated,
The gods to their heaven departed;
To Rama, since now the occasion was fitting,
Came Siva the wise and good-hearted;

देवताओं द्वारा
राम की स्तुति

His lotus-like eyes filled with tears, body thrilling
All over, and voice well-nigh breaking
With excess of love, demon Tripur's foe came,
Thus with clasped hands his humble pray'r making:

छन्द (तोमर) ३७

मामभिरक्षय रघुकुलनायक । धृत बर चाप रुचिर कर सायक ।।
मोह महा घन पटल प्रभंजन । संसय बिपिन अनल सुर रंजन ।।
सगुन अगुन गुन मंदिर सुंदर । भ्रम तम प्रबल प्रताप दिवाकर ।।
काम क्रोध मद गज पंचानन । बसहु निरंतर जन मन कानन ।।
बिषय मनोरथ पुंज कंज बन । प्रबल तुषार उदार पार मन ।।
भव बारिधि मंदर परमं दर । बारय तारय संसृति दुस्तर ।।
स्याम गात राजीव बिलोचन । दीनबंधु प्रनतारति मोचन ।।
अनुज जानकी सहित निरंतर । बसहु राम नृप मम उर अंतर ।।
मुनि रंजन महिमंडल मंडन । तुलसिदास प्रभु त्रास बिखंडन ।।

CHAUPAI 112

"Give me too thy help, Chief of Raghu's great line,
"Mighty bow and shafts holding in hands strong and fine;

"Thou whose blast thick cloud-banks of delusion destroys;
"Fire consuming doubt-forest; source of divine joys;

"Above all forms, yet embodied form in whom dwells
"Ev'ry good; Sun whose pow'r error's darkness dispels;

"Lion, scatt'ring the lust, wrath and pride thou dost find,
"Like great elephant-herds, in man's jungle-like mind;

"Cold as frost to the thick lotus-bed of vain pleasure
"And things; gen'rous too beyond finite mind's measure;

"Great Mount Mandar, churning all things into motion!
"Save me! Help me over this vast mundane ocean!

"Lord, dark-bodied, lotus-eyed, good friend and giver
"To humble ones; who dost the rev'rent deliver;

GODS
PRAISE
RAMA

"With Lakshman and Sita, O King, thine abode
"In my heart make forever—this boon be bestowed!

"Thou bright gem of all worlds, by the saintly adored;
"Thou destroyer of fears (Tulsi Das's own Lord);

दोहा ११२

नाथ जबहिं कोसलपुरीं होइहि तिलकु तुम्हार ।
तब आउब हम सुनहु प्रभु देखन चरित उदार ।।

DOHA 112

"When of Kosala's people as king you are crowned,
"With the sign of your high consecration,
"I'll come there your grace and your glory to see,
"And to share in their high jubilation."

चौपाई ११३

करि बिनती जब संभु सिधाए । तब प्रभु निकट बिभीषन आए ।।
नाइ चरन सिरु कह मृदु बानी । बिनय सुनहु प्रभु सारँगपानी ।।

सकुल सदल प्रभु रावनु मारा । पावन जसु त्रिभुवन बिस्तारा ॥
दीन मलीन हीनमति जाती । मो पर कृपाँ कीन्हि बहु भाँती ॥
अब जन गृह पुनीत प्रभु कीजै । मज्जन करिअ समर स्रम छीजै ॥
देखि कोस मंदिर संपदा । देहु कृपाल कपिन्ह कहुँ मुदा ॥
सब बिधि नाथ मोहिं अपनाइअ । पुनि मोहि सहित अवधपुर जाइअ ॥
सुनत बचन मृदु दीन दयाला । सजल भए दोउ नयन बिसाला ॥

CHAUPAI 113

When Siva had gone, his heart's longing made clear
By his pray'r, to the Lord then Vibhishan drew near;

In a low voice he said, at his feet lowly bent,
"Thou with bow in hand, hear, Lord, the pray'r I present— १२११

"Thou hast Ravan with fam'ly and army destroyed;
"Thro' the three realms thy glory has spread unalloyed; 1211

"Unto me of unclean, low and mean mind and birth,
"Hast thou great mercy shown far exceeding my worth!

राम का
अयोध्या के
लिए प्रस्थान

"Come, O Lord, and the house of thy servant make pure;
"Bathing there, from thy toils rest and comfort secure;

"Come and see, Lord, my palace, my coffers, my treasure;
"Bring also the monkeys and give them that pleasure;

"With all that I have, Lord, thine own servant make me,
"And with you and yours to Ayodhya then take me."

In soft sweet tones hearing Vibhishan's plea rise,
Floods of tears filled the Lord of Compassion's great eyes:

दोहा ११३

तोर कोस गृह मोर सब सत्य बचन सुनु भ्रात ।
दसा भरत कै सुमिरि मोहिं निमिष कलप सम जात ॥
तापस बेष सरीर कृस जपत निरंतर मोहि ।
देखौं बेगि सो जतनु करु सखा निहोरउँ तोहि ॥
जौं जैहौं बीते अवधि जिअत न पावउँ बीर ।
प्रीति भरत कै समुझि प्रभु पुनि पुनि पुलक सरीर ॥

करेहु कलप भरि राजु तुम्ह मोहि सुमिरेहु मन माहिं ।
पुनि मम धाम सिधारेहु जहाँ संत सब जाहिं ॥

DOHA 113

"It is true," he said, "all that you have—house and treasure—
"Are all mine, but hear me, my friend,
"When I think of Prince Bharat's condition, each moment
"To me seems an age without end;

"In ascetic's poor guise and with body all wasted,
"My name he, unceasing, repeats;
"Make some plan by which soon I may see him; my heart
"For this one thing alone, friend, entreats,

" 'Twould be bitter if I should return and not find him
"Alive at the end of my time—"
As he thought of the great love of Bharat, the lord's
Body thrilled with emotion sublime—

RAMA
LEAVES
FOR
AYODHYA

"May you reign for long ages, with thoughts set upon me;
"And then, when your days here are past,
"May you enter the realm which the saintly attain—
"My own realm—May you win there at last."

चौपाई ११४

सुनत बिभीषन बचन राम के । हरषि गहे पद कृपाधाम के ॥
बानर भालु सकल हरषाने । गहि प्रभु पद गुन बिमल बखाने ॥
बहुरि बिभीषन भवन सिधाए । मनि गन बसन बिमान भराए ॥
लै पुष्पक प्रभु आगें राखा । हँसि करि कृपासिंधु तब भाषा ॥
चढ़ि बिमान सुनु सखा बिभीषन । गगन जाइ बरषहु पट भूषन ॥ §
नभ पर जाइ बिभीषन तबही । बरषि दिए मनि अंबर सबही ॥
जोइ जोइ मन भावइ सोइ लेहीं । मनि मुख मेलि डारि कप देहीं ॥
हँसे रामु स्री अनुज समेता । परम कौतुकी कृपानिकेता ॥

CHAUPAI 114

As Vibhishan heard Lord Rama say such things to him,
The Kindly One's feet he touched, joy surging thro' him,

The monkeys and bears, on his feet laying hold,
Joyfully Rama's unsullied virtues extolled.

To his palace Vibhishan once more took his road,
With fine raiment and jewels his chariot to load;

He returned to give Rama all in a short while;
But the Ocean of Grace to him said, with a smile,

"Friend Vibhishan, your chariot drive up to the skies,
"And pour down clothes and gems as a happy surprise."

By the sky-way Vibhishan his car having driven,
Poured down gems and raiment in showers from heaven;

Each picked up the things that he wanted and claimed them;
The gems thinking food, in their mouths monkeys crammed them;

With Sita and Lakshman, the Lord at this sight
(A great joker and playful is he) laughed outright. १२१३ 1213

दोहा ११४

ध्यान न पावहिं जाहि मुनि नेति नेति कह बेद ।
कृपासिंधु सोइ कपिन्ह सन करत अनेक बिनोद ॥
उमा जोग जप दान तप नाना मख ब्रत नेम ।
राम कृपा नहिं करहिं तसि जसि निष्केवल प्रेम ॥

राम का
अयोध्या के
लिए प्रस्थान

DOHA 114

He whom sages and saints contemplating ne'er fathom,
Whom scripture beyond knowledge claims,
He, the ocean of kindness and grace, with the monkeys
Thus played often all kinds of games.

(But one thing pleases Rama, the Kindly One, Uma,
Said Siva; the one thing above
All things else—above penance, vows, gifts, contemplation,
Fasts, off'rings and ritual—is love.)

चौपाई ११५

भालु कपिन्ह पट भूषन पाए । पहिरि पहिरि रघुपति पहिं आए ॥
नाना जिनस देखि सब कीसा । पुनि पुनि हँसत कोसलाधीसा ॥

¤ चितइ सबहि पर कीन्ही दाया । बोले मृदुल बचन रघुराया ॥
तुम्हरें बल मैं रावनु मारा । तिलकु बिभीषन कहँ पुनि सारा ॥
निज निज गृह अब तुम्ह सब जाहू । सुमिरेहु मोहि डरहु जनि काहू ॥
बचन सुनत प्रेमाकुल बानर । जोरि पानि बोले सब सादर ॥
प्रभु जोइ कहहु तुम्हहि सब सोहा । हमरें होत बचन सुनि मोहा ॥
दीन जानि कपि किए सनाथा । तुम्ह त्रैलोक ईस रघुनाथा ॥
सुनि प्रभु बचन लाज हम मरहीं । मसक कबहुँ खगपति हित करहीं ॥
देखि राम रुख बानर रीछा । प्रेम मगन नहिं गृह कै ईछा ॥

CHAUPAI 115

१२१४
1214

Bears and monkeys put on clothes and gems before going
To Rama, then went to him these proudly showing;

The Lord of Kosala, his mirth not with-holding,
Laughed out loud and long all these strange garbs beholding;

Then, watching with kind loving look on his face,
He spoke to them in tones of compassion and grace:

RAMA LEAVES FOR AYODHYA

"Demon Ravan I've conquered and killed with your aid;
"Prince Vibhishan, now crowned, Lanka's ruler is made;

"Return happily, quietly, all to your homes;
"Thinking of me, fear no foe or danger that comes."

Hearing this, overpow'red by their love were these bands,
And they answered him, rev'rently folding their hands:

"Thus to speak, Lord, is worthy of you in our eyes;
"But to hear such words from you fills us with surprise!

"Knowing us poor and lowly, our lord you became,
"You, the lord of all worlds, of divine pow'r and fame!

"By confusion are we, hearing such things, o'ercome!
"Can a poor gnat the King Eagle's helper become?"

All the monkeys and bears gazing on him were fired
With fresh love; none to leave him and go home desired.

दोहा ११५

प्रभु प्रेरित कपि भालु सब राम रूप उर राखि ।
हरष बिषाद समेत तब चले बिनय बहु भाषि ॥
जामवंत कपिराज नल अंगदादि हनुमान ।
सहित बिभीषन अपर जे जूथप कपि बलवान ॥
कहि न सकहिं कछु प्रेम बस भरि भरि लोचन बारि ।
सनमुख चितवहिं राम तन नयन निमेष निवारि ॥

DOHA 115

Yet with mixed joy and grief, many monkeys and bears
Heeded Lord Rama's word to depart,
And presenting to him their petitions, they set out,
His image enshrined in each heart;

But bear-king Jamavant, monkey-king Sugriv, Nala,
Angad, Hanuman, and the rest
Of the monkeys' and bears' mighty chiefs, with Vibhishan,
All gripped by their warm loving zest,

As they heard their Lord's words and their eyes filled with tears,
Could not answer, nor utter a sound;
But unmoved, on the vision of his wondrous face
Gazed, with unblinking eyes to him bound.

राम का
अयोध्या के
लिए प्रस्थान

चौपाई ११६

अतिसय प्रीति देखि रघुराई । लीन्हे सकल बिमान चढ़ाई ॥
मन महुँ बिप्र चरन सिरु नावा । उत्तर दिसिहि बिमान चलावा ॥
चलत बिमान कोलाहलु होई । जय रघुबीर कहइ सब कोई ॥
सिंघासन अति उच्च मनोहर । स्त्री समेत प्रभु बैठे ता पर ॥
राजत रामु सहित भामिनी । मेरु सृंग जनु घन दामिनी ॥
रुचिर बिमानु चलेउ अति आतुर । कीन्ही सुमन बृष्टि हरषे सुर ॥
परम सुखद चलि त्रिबिध बयारी । सागर सर सरि निर्मल बारी ॥
सगुन होहिं सुंदर चहुँ पासा । मन प्रसन्न निर्मल नभ आसा ॥
कह रघुबीर देखु रन सीता । लछिमन इहाँ हत्यो इँद्रजीता ॥

अंगद हनूमान के मारे । रन महि परे निसाचर भारे ।।
कुंभकरन रावन दोउ भाई । इहाँ हते सुर मुनि दुखदाई ।।

CHAUPAI 116

When the Lord saw them thus with sincere love replete,
In his chariot he gladly gave each one a seat;

Then at heart to the priests bowing low, he set forth
On his homeward way, directed now t'wards the north.

As the chariot sped onward, there rose a glad cry
On all sides, from all onlookers, *Rama ki Jai!*

On a seat set above like a beautiful throne,
१२१६ The two—Rama and Sita—were seated alone;

As on Mount Meru's peak with a dark cloud gleams lightning,
1216 Sat Sita with Rama, his dark beauty height'ning.

While on its way swiftly the chariot was moving,
The gods poured down blossoms, their gladness thus proving;

RAMA LEAVES FOR AYODHYA

Winds fragrant and pleasant upon them were blowing;
In sea, lake and river clear waters were flowing;

Bright omens of blessing were seen all around them,
'Neath clear skies hearts happy wherever they found them.

"Here, Sita," said Rama, when crossing the plain,
"Demon Meghnad in battle by Lakshman was slain;

"Other great demons also lie here dead and cold,
"Killed in fair fight by Angad and Hanuman bold;

"Brothers Ravan and Kumbhakaran were slain here,
"They who caused gods and saints great distress and much fear;

दोहा ११६

इहाँ सेतु बाँधेउँ अरु थापेउँ सिव सुखधाम ।
सीता सहित कृपायतन संभुहि कीन्ह प्रनाम ।।
जहँ जहँ कृपासिंधु बन कीन्ह बास बिस्राम ।
सकल देखाए जानकिहि कहे सबन्हि के नाम ।।

DOHA 116

"See the beautiful bridge built and then dedicated,
"When ready, to Siva the blest."
Passing over it Sita and Rama the Kindly
Their rev'rence to Siva expressed.

As they passed by the places where he for a time
Had once lived or found rest in the wood,
Ev'ry one was to Sita at once pointed out,
With its name, by the Kindly and Good.

चौपाई ११७

सपदि बिमान तहाँ चलि आवा । दंडक बन जहँ परम सुहावा ॥
कुंभजादि मुनिनायक नाना । गए रामु सब कें अस्थाना ॥
सकल रिषिन्ह सन पाइ असीसा । चित्रकूट आए जगदीसा ॥
तहँ करि मुनिन्ह केर संतोषा । चला बिमानु तहाँ ते चोखा ॥
बहुरि राम जानकिहि देखाई । जमुना कलि मल हरनि सुहाई ॥
पुनि देखी सुरसरी पुनीता । राम कहा प्रनाम करु सीता ॥
तीरथपति पुनि दीख प्रयागा । देखत जन्म कोटि अघ भागा ॥
देखि परम पावनि पुनि बेनी । हरन सोक हरि लोक निसेनी ॥
पुनि देखी अवधपुरी अति पावनि । त्रिबिध ताप भव रोग नसावनि ॥

राम का
अयोध्या के
लिए प्रस्थान

CHAUPAI 117

Soon to Dandaka forest, the restful and fair,
Came in their speedy chariot the beautiful pair;

Rama visited there the renowned hermitages
Of Kumbhaj¶ and other revered saints and sages;

The lord of earth, from them all blessing receiving,
Reached Chitrakut¶¶ next, soon and safely arriving;

The saintly ones there with the sight gratifying,
The chariot went on, with the wind's swiftness vying;

¶ The name means **Water-pot Born,** another name of Agastya.
¶¶ Where he first stopped when exiled.

Next Rama showed Sita with reverent keenness
Fair Yamuna river, dispelling uncleanness;

Soon sacred Ganges he was able to show,
Saying, "Here let us pay it the rev'rence we owe."

Next Prayag they saw, most sacred place upon earth,
Seeing which cleanses ev'ry sin from ev'ry birth;

They saw where the three sacred streams as one unite,
Conq'ror of all life's woes, stairway up to heav'n's height;

Then at last fairest Avadh they saw, which all ills
And diseases dispels and with peace the heart fills.

दोहा ११७

१२१८

1218

तब रघुनायक सिय सहित अवधहि कीन्ह प्रनाम ।
सजल बिलोचन पुलक तनु पुनि पुनि हरषित राम ।।
बहुरि त्रिबेनी आय प्रभु हरषित मज्जनु कीन्ह ।
कपिन्ह सहित बिप्रन्ह कहुँ दान बिबिध बिधि दीन्ह ।।

DOHA 117

RAMA IN AVADH

Raghunandan and Sita at once to the city
Of Avadh their due rev'rence paid;
Body thrilling, eyes tear-filled, his home once more seeing,
Most happy was Prince Rama made.
First of all then the Lord, all uplifted with joy,
In the three rivers' meeting-place bathed;
Gifts of all kinds he then gave to monkey friends and
Brahman priests, all in pure love enswathed.

चौपाई ११८

प्रभु हनुमंतहि कहा बुझाई । धरि बटु रूप अवधपुर जाई ।।
भरतहि कुसल हमारि सुनाएहु । समाचार लै तुम्ह चलि आएहु ।।
तुरत पवनसुत गवनत भयऊ । तब प्रभु भरद्वाज पहिं गयऊ ।।
नाना बिधि मुनि पूजा कीन्ही । अस्तुति करि पुनि आसिष दीन्ही ।।
मुनि पद बंदि जुगल कर जोरी । चढ़ि बिमान प्रभु चले बहोरी ।।

इहाँ निषाद सुना प्रभु आए । नाव नाव कहँ लोग बुलाए ॥
सुरसरि नाँघि जान तब आवा । उतरेउ तट प्रभु आयसु पावा ॥
तब सीताँ पूजी सुरसरी । बहु प्रकार पुनि चरनन्हि परी ॥
दीन्हि असीस हरषि मन गंगा । सुंदरि तव अहिवात अभंगा ॥
सुनत गुहा धायउ प्रेमाकुल । आयउ निकट परम सुख संकुल ॥
प्रभुहि सहित बिलोकि बैदेही । परेउ अवनि तन सुधि नहिं तेही ॥
प्रीति परम बिलोकि रघुराई । हरषि उठाइ लियो उर लाई ॥

CHAUPAI 118

१२१९
1219

Then he called Hanuman and him with these words bade:
"Go you to Avadh town, as a Brahman priest clad;
"Go to Bharat with news that we've come and are well;
"Then return to us quickly and news of him tell."
Quick the Son of Wind started, on this mission bent;
In the meantime to Saint Bharadvaj Rama went;
The saint paid honours due, Rama's greatness confessing,
Then with highest praises he gave him his blessing;
Low at the saint's feet with clasped hands the prince bending,
Then mounted his chariot, his way onward wending.
"Bring boats! Bring your boats!" quickly went out the word
From the fisher-chief, when of their nearness he heard;
But the chariot the Ganges crossed, and then commanded
By Rama, it stopped by the bank and all landed.
Then Sita, before fair Goddess Ganga falling,
Gave worship, again and again on her calling;
Of joy, with her blessing, the goddess gave token:
"May wedded bliss, fair one, for you be unbroken."
"The boatman ran up, getting word of their crossing,
His mind with his wond'ring joy confused and tossing;
Then once more with Sita his Lord Belov'd seeing,
He fell down before them, all consciousness fleeing;

अयोध्या में
राम

With joy Rama once more upon his feet placed him,
And moved by the warmth of his love he embraced him.

छन्द ३७

लियो हृदयँ लाइ कृपानिधान सुजान राम रमापती ।
बैठारि परम समीप बूझी कुसल सो कर बीनती ।।
अब कुसल पद पंकज बिलोकि बिरंचि संकर सेब्य जे ।
सुख धाम पूरनकाम राम नमामि राम नमामि ते ।।
सब भाँति अधम निषाद सो हरि भरत ज्यों उर लाइयो ।
मतिमंद तुलसीदास सो प्रभु मोहबस बिसराइयो ।।
यह रावनारि चरित्र पावन रामपद रतिप्रद सदा ।
कामादिहर बिज्ञानकर सुर सिद्ध मुनि गावहिं मुदा ।।

CHHAND 37

RAMA IN AVADH

A poor boatman is embraced by Lakshmi's lord, Rama the kindly and wise;
Rama seats him close by, of his welfare asks; humbly the boatman replies:
"Seeing these lotus-feet served by Brahma and Siva, all good one receives!
"Praise! All praise to thee, Rama, thou fount of joy, by whom all good one achieves."
By Lord Rama was this boatman, mean among men, as tho' Bharat embraced.
Tulsi says, Dull the soul in which, error-snared, thoughts of this Lord are effaced.
Sages, saints and gods in Ravan's foe praise this spirit, which o'ercomes all wrongs,
Gives true wisdom, and fills the heart with the love that to Lord Rama belongs.

दोहा ११८

समर बिजय रघुपति चरित सुनहिं जे संत सुजान ।
बिजय बिबेक बिभूति नित तिन्हहि देहिं भगवान ।।

यह कलिकाल मलायतन मन करि देखु बिचार ।
श्रीरघुनायक नाम तजि नहिं कछु आन अधार ॥ §

DOHA 118

To those saintly and wise ones who humbly and rev'rently
Give ear and heart to the story
Of Lord Rama's conquest in war, the Supreme gives
True vict'ry and wisdom and glory.

In this foul Dark Age is all evil embodied;
Note this then, and keep it in mind,
That apart from the name of the Lord, no deliv'rer,
No true saving help can one find.

इति श्रीमद्रामचरितमानसे सकलकलिकलुषविध्वंसने षष्ठः सोपानः समाप्तः ।

HERE ENDS THE SIXTH BOOK, NAMED
IN LANKA,
The Sixth Stairway
of the Lake of Lord Rama's Life and Deeds,
which destroys all evil of this Evil Age.

अयोध्या में
राम

सप्तम सोपान, उत्तरकाण्ड

¤ केकीकण्ठाभनीलं सुरवरविलसद्विप्रपादाब्जचिह्नं
शोभाढ्यं पीतवस्त्रं सरसिजनयनं सर्वदा सुप्रसन्नम् ।
पाणौ नाराचचापं कपिनिकरयुतं बंधुना सेव्यमानं
नौमीड्यं जानकीशं रघुवरमनिशं पुष्पकारूढरामम् ॥ १ ॥
कोशलेन्द्रपदकन्जमन्जुलौ कोमलावजमहेशवन्दितौ ।
जानकीकरसरोजलालितौ चिन्तकस्य मनभृङ्गसङ्गिनौ ॥ २ ॥
कुन्दइन्दुदरगौरसुन्दरं अम्बिकापतिमभीष्टसिद्धिदम् ।
कारुणीककलकन्जलोचनं नौमि शङ्करमनङ्गमोचनम् ॥ ३ ॥

BOOK VII—THE FINALE

मंगलाचरण

Sanskrit Invocation

1. I bow to One like peacock's throat blue, chief of gods, on whose chest clearly is imprinted
   Brahman's footmark, the All-glori'us, clad in yellow robes, whose goodwill is unstinted,
   Lotus-eyed, bow and shafts grasping, by his brothers served, by monkey hosts surrounded,
   Seated in a floral car, Raghubar, Janki's lord, whose praise world-wide is sounded.
2. Beaute'us feet of Kosala's lord, to which bow both Brahma and Siva blue-throated,
   Clasped with love by Sita's gentle hands, round which like bees hover all souls devoted.
3. Siva I salute, as fair and bright as jasmine, moon, and sea-shell; whose compassion
   Shines in eyes, like lilies, Parvati's lord, wishes granting, but destroying Passion,

दोहा १

रहा एक दिन अवधि कर अति आरत पुर लोग ।
जहँ तहँ सोचहिं नारि नर कृस तनु राम बियोग ॥
सगुन होहिं सुंदर सकल मन प्रसन्न सब केर ।
प्रभु आगवन जनाव जनु नगर रम्य चहुँ फेर ॥
कौसल्यादि मातु सब मन अनंद अस होइ ।
आयउ प्रभु सिय अनुज जुत कहन चहत अब कोइ ॥
भरत नयन भुज दच्छिन फरकत बारहिं बार ।
जानि सगुन मन हरष अति लागे करन बिचार ॥

DOHA 1

From the absence of Rama the people of Avadh
Are bodily weak and dejected;
But one day remains of the term of his exile,
And when his return is expected.

Auspicious bright omens begin to appear,
And the hearts of the people are lightened;
"These tell us our Lord is soon coming," they say;
By these signs the whole city is brightened;

The hearts of Kausalya and all the queen-mothers
Are filled with a new joy upwelling;
It seems as tho' someone the news—"Rama, Sita,
"And Lakshman have come back!" is telling;

To Bharat things happen—his right eye and arm
Throb again and again, causing wonder;
His mind by these signs is uplifted, but still
As he sees them they make him thus ponder:

राम का
स्वजनों से
पुर्नमिलन

चौपाई १

रहेउ एक दिन अवधि अधारा । समुझत मन दुख भयउ अपारा ॥
कारन कवन नाथ नहिं आयउ । जानि कुटिल किधौं मोहिं बिसरायउ ॥
अहह धन्य लंछिमन बड़भागी । राम पदारबिंदु अनुरागी ॥
कपटी कुटिल मोहि प्रभु चीन्हा । ता तें नाथ संग नहिं लीन्हा ॥
जौं करनी समुझै प्रभु मोरी । नहिं निस्तार कलप सत कोरी ॥

जन अवगुन प्रभु मान न काऊ । दीनबंधु अति मृदुल सुभाऊ ।।
मोरें जियँ भरोस दृढ सोई । मिलिहहिं रामु सगुन सुभ होई ।।
बीतें अवधि रहहिं जौं प्राना । अधम कवन जग मोहि समाना ।।

CHAUPAI 1

"Of the period set but one day now remains;
"I have waited in hope, but this thought my heart pains—
"Can it be that his love for me has not survived,
"Thinking me perverse; therefore he has not arrived?
"Oh, how happy is Lakshman! O fortunate prince,
"So devoted and near to his lord's dear foot-prints!
"My lord, seeing me crooked and full of deceit,
"As companion would not take me too—'twas not meet.
"In a hundred long ages I'd not be delivered;
"From ill, if my lord my behaviour considered;
"But tender and kind is he, therefore the sins
"Of devoted ones counts not; their love his grace wins;
"So deep down in my heart of this one thing I'm sure,
"As these good omens say, I shall see him once more.
"If—his term done and he not here—I lived on then,
"It would mean on this earth I'm the basest of men!"

दोहा २

राम बिरह सागर महँ भरत मगन मन होत ।
बिप्ररूप धरि पवनसुत आइ गयउ जनु पोत ।।
बैठे देखि कुसासन जटा मुकुट कृस गात ।
राम राम रघुपति जपत स्रवत नयन जलजात ।।

DOHA 2

Nigh to drowning and lost as thus Bharat's mind seemed
In the ocean of Lord Rama's sev'rance,
Came Hanuman to him in guise of a Brahman,
A boat for a lost one's deliv'rance.

चौपाई २

देखत हनूमान अति हरषेउ । पुलक गात लोचन जल बरषेउ ।।
मन महँ बहुत भाँति सुख मानी । बोलेउ स्रवन सुधा सम बानी ।।
जासु बिरहँ सोचहु दिनु राती । रटहु निरंतर गुन गन पाँती ।।
रघुकुल तिलक सुजन सुखदाता । आयउ कुसल देव मुनि त्राता ।।
रिपु रन जीति सुजस सुर गावत । सीता अनुज सहित पुर आवत ।।
सुनत बचन बिसरे सब दूखा । तृषावंत जिमि पाइ पियूषा ।।
को तुम्ह तात कहाँ तें आए । मोहि परम प्रिय बचन सुनाए ।।
मारुतसुत मैं कपि हनुमाना । नामु मोर सुनु कृपानिधाना ।।
दीनबंधु रघुपति कर किंकर । सुनत भरत भेंटेउ उठि सादर ।।
मिलत प्रेम नहिं हृदयँ समाता । नयन स्रवत जल पुलकित गाता ।। १२२५
कपि तव दरस सकल दुख बीते । मिले आजु मोहि रामु पिरीते ।।
बार बार बूझी कुसलाता । तो कहुँ देउँ काह सुनु भ्राता ।। 1225
एहि संदेस सरिस जग माहीं । करि बिचार देखेउँ कछु नाहीं ।।
नाहिन तात उरिन मैं तोही । अब प्रभु चरित सुनावहु मोही ।।
तब हनुमंत नाइ पद माथा । कहे सकल रघुपति गुन गाथा ।।
कहु कपि कबहुँ कृपाल गुसाईं । सुमिरहिं मोहि दास की नाईं ।।

राम का
स्वजनों से
पुर्नमिलन

CHAUPAI 2

Hanuman saw Prince Bharat with happy surprise;
His whole body was thrilled, tears of joy filled his eyes;

As at this happy meeting he inly rejoiced,
Thus in nectar-like tones he his happiness voiced:

"He whose absence sad thoughts, daily, nightly, has caused;
"Telling whose virtues never a moment you've paused;

"Saviour of gods and saints, by whom all joys increase;
"Glori'us gem of Raghu's line, has come back in peace!

"He whose praises as conq'ror of foes gods are singing
"Is on his way here, Sita and Lakshman bringing!"

At this Bharat quickly forgot his distresses,
As drinking cool nectar a thirsty one blesses;

"Who are you, my friend?" he said, "and from whence come you?
"'Tis happy and precious news that I hear from you."

The monkey replied, "O Lord, gracious and kind,
"Hanuman is my name, known as Son of the Wind;

"Of the humble soul's friend, Raghu's lord, I'm a slave."
Bharat rose then to greet him and high honour gave;

As they met all his love his heart could not contain;
Body trembling, tears flowing from love's blessed strain;

"Monkey friend! Seeing you all distress has departed;
"In you I meet Rama today loving-hearted."

He then said, oft asking how Rama was faring,
"What can I give, brother, that's worthy comparing

"With this that you give? I see nothing on earth
"That might equal this news of incomp'rable worth!

"So I think of myself as from debt wholly free!
"Now more of my lord's doings I pray you tell me."

Hanuman, his head bowing in rev'rence and praise,
Told the full story then of his lord's deeds and ways.

RAMA
RE-UNITED
WITH HIS
PEOPLE

Bharat asked, "Tell me, friend, does the kind gracious lord
"As his slave to me some thought and mem'ry accord?"

छन्द १

निज दास ज्यों रघुबंसभूषन कबहुँ मम सुमिरन कर्यो ।
सुनि भरत बचन बिनीत अति कपि पुलकि तन चरनन्हि पर्यो ।।
रघुबीर निज मुख जासु गुन गन कहत अग जग नाथ जो ।
काहे न होइ बिनीत परम पुनीत सदगुन सिंधु सो ।।

CHHAND 1

"Does the Glory of Raghu's Line me as his own humble servant remember?"
At Bharat's words Hanuman fell at his feet, body thrilled in each member,
And said, "Truly virtuous, humble and pure is he whose praise is sung
"By great Raghubir, lord of things moving, immovable, with his own tongue;

दोहा ३

राम प्रान प्रिय नाथ तुम्ह सत्य बचन मम तात ।
पुनि पुनि मिलत भरत सुनि हरष न हृदयँ समात ॥

DOHA 3

"Truth I tell you, my master and friend! You are dearer
"Than life to Lord Rama, your brother."
Again and again, hearts with love overflowing,
These two friends embraced one another.

सोरठा १

भरत चरन सिरु नाइ तुरित गयउ कपि राम पहिं ।
कही कुसल सब जाइ हरषि चलेउ प्रभु जान चढ़ि ॥

SORATHA 1

The monkey then quickly returned
To Lord Rama, his leave humbly taking of Bharat.
The Lord, in this way having learned
All was well, started out—in his chariot seated.

राम का
स्वजनों से
पुर्नमिलन

चौपाई ३

हरषि भरत कोसलपुर आए । समाचार सब गुरहिं सुनाए ॥
पुनि मंदिर महँ बात जनाई । आवत नगर कुसल रघुराई ॥
सुनत सकल जननीं उठि धाईं । कहि प्रभु कुसल भरत समुझाईं ॥
समाचार पुरबासिन्ह पाए । नर अरु नारि हरषि सब धाए ॥
दधि दुर्बा रोचन फल फूला । नव तुलसी दल मंगल मूला ॥
भरि भरि हेम थार भामिनी । गावत चलिं सिंधुरगामिनी ॥
जे जैसेहिं तैसेहिं उठि धावहिं । बाल बृद्ध कहुँ संग न लावहिं ॥
एक एकन्ह कहँ बूझहि भाई । तुम्ह देखे दयाल रघुराई ॥
अवधपुरी प्रभु आवत जानी । भई सकल सोभा कै खानी ॥
बहइ सुहावन त्रिबिध समीरा । भइ सरजू अति निर्मल नीरा ॥

CHAUPAI 3

With joy to Ayodhya came Bharat, and word
To his *guru* soon gave of the news he had heard.

In the palace the happy news quickly went round:
"Our Lord Rama is coming at once safe and sound!"

The queen jumped up at this, to run—no time to waste!
But the prince told them all was well—no need for haste.

When the citizens heard the good news, ev'ryone—
Happy women and men—rose and started to run;

Women with graceful elephant gait went out singing,
And in golden platters auspicious gifts bringing—

Rich curds, *doob* grass, turmeric paste, flowers, fruit,
Tulsi twigs—things this happy occasion to suit;

Men got up as they were and ran, happily wild;
No man thought to take with him an aged one or child;

"Have you seen gracious Raghurai yet?" as they ran
Each one eagerly asked his enthused fellow-man.

**RAMA
RE-UNITED
WITH HIS
PEOPLE**

Avadh town, looking out for its lord at that time,
Seemed the storehouse of all glori'us things and sublime;

Clear and pure in its course Sarju's water was flowing,
And soft breezes fragrant and pleasant were blowing.

दोहा ४

हरषित गुर परिजन अनुज भूसुर बृंद समेत ।
चले भरत मन प्रेम अति सनमुख कृपा निकेत ।।
बहुतक चढ़ीं अटारिन्ह निरखहिं गगन बिमान ।
देखि मधुर सुर हरषित करहिं सुमंगल गान ।।
राका ससि रघुपति पुर सिंधु देखि हरषान ।
बढ़ेउ कोलाहल करत जनु नारि तरंग समान ।।

DOHA 4

With his *guru*, his brother Shatrughna, and Brahmans,
And folks of the city in throngs,

And his heart filled with love, Bharat set out to meet him
To whom gracious goodness belongs.

Many women went up to their roofs, for the chariot
To watch—by the path of the skies;
When they saw it at last, they in song with sweet voices
Gave vent to their happy surprise.

Raghupati was like the full moon, and the city—
Him seeing—the upwelling ocean;
The noise of the women was like that of waves,
As their voices rose moved by emotion.

चौपाई ४

इहाँ भानुकुल कमल दिवाकर । कपिन्ह देखावत नगरु मनोहर ॥
सुनु कपीस अंगद लंकेसा । पावन पुरी रुचिर यह देसा ॥
जद्यपि सब बैकुंठ बखाना । बेद पुरान बिदित जग जाना ॥
अवध सरिस प्रिय मोहिं न सोऊ । यह प्रसंग जानइ कोउ कोऊ ॥
जनमभूमि मम पुरी सुहावनि । उत्तर दिसि बह सरजू पावनि ॥
जा मज्जन तें बिनहिं प्रयासा । मम समीप नर पावहिं बासा ॥
अति प्रिय मोहि इहाँ के बासी । मम धामदा पुरी सुख रासी ॥
हरषे सब कपि सुनि प्रभु बानी । धन्य अवध जो राम बखानी ॥

राम का
स्वजनों से
पुर्नमिलन

CHAUPAI 4

Rama, Sun to his Lotus-like Race, pointed out
To his comp'ny the town's glori'us things round about:

"Listen, Vibhishan, Angad, Sugriv! Pure and clean
"Is my city; my land is the fairest e'er seen!

"Tho' for beauty men always of Paradise dream,
"And tho' scripture, as all know, declares it supreme,

"Tho' but few know the secret, yet this I declare—
"That dear to me is Avadh beyond all compare!

"Here's my birth-place, this city delightful, secure;
"On the north River Sarju flows, sacred and pure,

"In which bathing, without any labours or pains,
"His abiding-place with me forever man gains;

"Very dear to my heart are all those who here dwell;
"They attain thus my realm, there and here all is well."

At their lord's words, their voices his glad hearers raised:
"Blessed Avadh! The town which himself Rama praised!"

दोहा ५

आवत देखे लोग सब कृपासिंधु भगवान ।
नगर निकट प्रभु प्रेरेउ उतरेउ भूमि बिमान ।।
उतरि कहेउ प्रभु पुष्पकहि तुम्ह कुबेर पहिं जाहु ।
प्रेरित राम चलेउ सो हरषु बिरहु अति ताहु ।।

DOHA 5

१२३०

1230

When the kindly Lord Rama saw all Avadh's people
Were eagerly coming to meet him,
He, driving his chariot nearer the city,
Descended—that thus they might greet him.

RAMA RE-UNITED WITH HIS PEOPLE

To Pushpak, the driver, he then said, "Go back now
"To Kuver, your master;" (from whom
Ravan stole him); by Rama thus ordered, the driver
Drove off with mixed gladness and gloom.

चौपाई ५

आए भरत संग सब लोगा । कृस तन श्रीरघुबीर बियोगा ।।
बामदेव बसिष्ठ मुनिनायक । देखे प्रभु महि धरि धनु सायक ।।
धाइ धरे गुर चरन सरोरुह । अनुज सहित अति पुलक तनोरुह ।।
भेंटि कुसल बूझी मुनिराया । हमरे कुसल तुम्हारिहिं दाया ।।
सकल द्विजन्ह मिलि नायउ माथा । धरम धुरंधर रघुकुल नाथा ।।
गहे भरत पुनि प्रभु पद पंकज । नमत जिन्हहिं सुर मुनि संकर अज ।।
परे भूमि नहिं उठत उठाए । बर करि कृपासिंधु उर लाए ।।
स्यामल गात रोम भए ठाढ़े । नव राजीव नयन जल बाढ़े ।।

CHAUPAI 5

To their lord then, with Bharat, the people all hasted,
Their bodies by absence from him weak and wasted.

The lord, dropping arrows and bow—undelaying—
Vashishth, chief of sages, and Vamadev seeing,

Ran quickly towards them and fell down before them,
With Lakshman his brother, great joy surging o'er them;

The great sage embraced them and asked of their faring;
They said, "We fare well, by your kind gracious bearing."

Raghu's lineal lord, by whom truth is upborne,
Then his head lowly bowed to the Brahmans twice-born.

On the Lord's lotus-feet then did Bharat lay hold,
Feet which gods and saints in their devoutness enfold;

To the ground he fell, and tho' besought there remained
Till the Lord him uplifted and to his breast strained;

In his joy ev'ry hair on that dark form stood up,
Tears of joy flowing from each eye's lotus-like cup.

छन्द २

राजीव लोचन स्रवत जल तन ललित पुलकावलि बनी ।
अति प्रेम हृदयँ लगाइ अनुजहि मिले प्रभु त्रिभुवन धनी ॥
प्रभु मिलत अनुजहि सोह मो पहिं जाति नहिं उपमा कही ।
जनु प्रेम अरु सिंगार तनु धरि मिले बर सुषमा लही ॥
बूझत कृपानिधि कुसल भरतहि बचन बेगि न आवई ।
सुनु सिवा सो सुख बचन मन तें भिन्न जान जो पावई ॥
अब कुसल कोसलनाथ आरत जानि जन दरसन दियो ।
बूड़त बिरह बारीस कृपानिधान मोहि कर गहि लियो ॥

राम का
स्वजनों से
पुर्नमिलन

CHHAND 2

Ev'ry hair on his dear body rises, and tears from his lotus-eyes start,
As the Lord of all Worlds with intense love his brother strains close to his heart.
(Tulsi says, I am lost for a picture the brothers' embrace to describe;
'Twas as tho' Love and Passion incarnate embraced, rapture thus to imbibe.)
When the Kindly One asks of his welfare, at first not a word Bharat speaks;

(Such joy cannot be known to one, Uma, who knowledge by word and thought seeks!)
Then, "All's well, Lord of Kosala, by sight of you giv'n to one deeply grieved;
"By your hand stretched out to me in sorrow's sea drowning, new life I've received."

दोहा ६

पुनि प्रभु हरषि सत्रुहन भेंटे हृदयँ लगाइ ।
लछिमन भरत मिले तब परम प्रेम दोउ भाइ ।।

DOHA 6

Then Lord Rama and Shatrughna met in a loving
Embrace that their happiness told;
Also Lakshman and Bharat embraced—all their love
For each other their hearts could not hold.

चौपाई ६

RAMA RE-UNITED WITH HIS PEOPLE

भरतानुज लछिमन पुनि भेंटे । दुसह बिरह संभव दुख मेटे ।।
सीता चरन भरत सिरु नावा । अनुज समेत परम सुख पावा ।।
प्रभु बिलोकि हरषे पुरबासी । जनित बियोग बिपति सब नासी ।।
प्रेमातुर सब लोग निहारी । कौतुक कीन्ह कृपाल खरारी ।।
अमित रूप प्रगटे तेहि काला । जथाजोग मिले सबहिं कृपाला ।।
कृपादृष्टि रघुबीर बिलोकी । किए सकल नर नारि बिसोकी ।।
छन महुँ सबहि मिले भगवाना । उमा मरम यह काहु न जाना ।।
एहि बिधि सबहि सुखी करि रामा । आगें चले सील गुन धामा ।।
कौसल्यादि मातु सब धाईं । निरखि बच्छ जनु धेनु लवाईं ।।

CHAUPAI 6

Lastly Lakshman and Shatrughna also embraced;
For them all separation's pain now was effaced.

Bharat then, with Shatrughna, bowed low at the feet
Of Queen Sita—the joy thus of all was complete!

All the citizens, seeing Lord Rama at last,
Showed their joy, knowing now their long suff'rings were past.

Seeing how they were gripped by their love, loving Rama,
The demons' foe, staged there a fond, playful drama;
In numberless forms he himself showed, thus meeting
With all and to each giving personal greeting;
To all—men and women—a kind look he offered,
At which fled from each thoughts of all he had suffered;
(The Lord in a moment with ev'ryone met;
How 'twas done, Uma—no one has fathomed that yet!)
Making all happy thus, he—the Source of Perfection
And Goodness—went on in his homeward direction.
With Kausalya quickly ran out the queen-mothers,
Like cows to their new-born calves—no thought of others.

छन्द ३

जनु धेनु बालक बच्छ तजि गृह चरन बन परबस गईं ।
दिन अंत पुर रुख स्रवत थन हुंकार करि धावत भईं ।।
अति प्रेम प्रभु सब मातु भेंटीं बचन मृदु बहु बिधि कहे ।
गइ बिषम बिपति बियोग भव तिन्ह हरष सुख अगनित लहे ।।

राम का
स्वजनों से
पुनर्मिलन

CHHAND 3

They were like milch-cows in the day sent to graze, from their young driven by force,
But at ev'ning, with lowings and full udders, making for them a swift course;
Lovingly Rama and the queen-mothers embraced and in sweet tones expressed
Their unspeakable joy at thus meeting, their sorrowing hearts now at rest.

दोहा ७

भेंटेउ तनय सुमित्राँ राम चरन रति जानि ।
रामहि मिलत कैकई हृदयँ बहुत सकुचानि ।।
लछिमन सब मातन्ह मिले हरषे आसिस पाइ ।
कैकइ कहँ पुनि पुनि मिलत मन कर छोभ न जाइ ।।

DOHA 7

Sumitra embraced her son Lakshman, with thoughts
Of his love for Lord Rama, and grateful;
Kaikeyi met Rama also, but with heart
Apprehensive at meeting so fateful.

The queen-mothers all welcomed Lakshman; their blessing
Receiving his heart swelled with gladness;
But Kaikeyi's mind, tho' he often embraced her,
Could not lose its burden of sadness.

चौपाई ७

सासुन्ह सबनि मिली बैदेही । चरनन्हि लागि हरषु अति तेही ॥
देहिं असीस बूझि कुसलाता । होउ अचल तुम्हार अहिबाता ॥
सब रघुपति मुख कमल बिलोकहिं । मंगल जानि नयन जल रोकहिं ॥
कनक थार आरती उतारहिं । बार बार प्रभु गात निहारहिं ॥
नाना भाँति निछावरि करहीं । परमानंद हरष उर भरहीं ॥
कौसल्या पुनि पुनि रघुबीरहि । चितवति कृपासिंधु रनधीरहि ॥
हृदयँ बिचारति बारहिं बारा । कवन भाँति लंकापति मारा ॥
अति सुकुमार जुगल मम बारे । निसिचर सुभट महा बल भारे ॥

RAMA
RE-UNITED
WITH HIS
PEOPLE

CHAUPAI 7

Sita, meeting her mothers-in-law, lowly bowed
At their feet, in her own heart both happy and proud;

As they asked how she fared, she their blessing received:
"By you may endless full wedded bliss be achieved."

Deeply moved, Rama's fine handsome face they beheld,
But—the day being joyous—their tears they withheld;

On his dear face their gaze long and lovingly dwelt;
Joy unspeakable, heav'nly, each loving heart felt;

Then the gifts she had brought each one took from her platter,
In diff'rent forms round him her off'ring to scatter.

Full often to Kausalya came the glad chance
To give Rama, courageous and kind, a fond glance,

Thinking often of this as a marvellous thing—
"By what means could my dear son kill Lanka's dread king?
"He, a big mighty demon whose fame was far-flung!
"And these two youths of mine, both so tender and young!"

दोहा ८

लछिमन अरु सीता सहित प्रभुहि बिलोकति मातु ।
परमानंद मगन मन पुनि पुनि पुलकित गातु ॥

DOHA 8

With their mothers all there Lakshman, Sita and Rama
Pass many a loving look to them;
Their minds are entranced as, again and again,
With a thrill untold joy passes thro' them.

चौपाई ८

राम का
स्वजनों से
पुनर्मिलन

लंकापति कपीस नल नीला । जामवंत अंगद सुभ सीला ॥
हनुमदादि सब बानर बीरा । धरे मनोहर मनुज सरीरा ॥
भरत सनेह सील ब्रत नेमा । सादर सब बरनहिं अति प्रेमा ॥
देखि नगर बासिन्ह कै रीती । सकल सराहहिं प्रभु पद प्रीती ॥
पुनि रघुपति सब सखा बोलाए । मुनि पद लागहु सकल सिखाए ॥
गुर बसिष्ठ कुलपूज्य हमारे । इन्ह की कृपाँ दनुज रन मारे ॥
ए सब सखा सुनहु मुनि मेरे । भए समर सागर कहँ बेरे ॥
मम हित लागि जनम इन्ह हारे । भरतहुँ तें मोहिं अधिक पिआरे ॥
सुनि प्रभु बचन मगन सब भए । निमिष निमिष उपजत सुख नए ॥

CHAUPAI 8

Vibhishan—now Lanka's king, with Jambavan,
Sugriv, Nala, Nila, Angad and Hanuman,
Ev'ryone of them courte'us, courageous and good,
Taking fine human form 'mid those happy ones stood;
All with love and respect spoke of Bharat's great trial,
His loyal love, strict vow, and firm self-denial;

They praised Rama's subjects for love that they showed him,
And th' ways they paid to him the honours they owed him.

Then all of these friends came at Lord Rama's call,
At the feet of Vashishth the saint humbly to fall;

"This," he said; "is my *guru,* revered by our race;
"I obtained vict'ry over my foe by his grace."

"Saintly One! Faithful friends of mine," said he, "are these,
"By whose raft-like aid crossed I war's ocean with ease;

"Willingly they for me life and soul jeopardised;
"Even more than dear Bharat by me are they prized!"

In deep ecstasy were all who heard him immersed,
Ev'ry moment upon them some new rapture burst.

दोहा ९

कौसल्या के चरनयुग पुनि तिन्ह नायउ माथ ।
आसिष दीन्हे हरषि तुम्ह प्रिय मम जिमि रघुनाथ ।।
सुमन बृष्टि नभ संकुल भवन चले सुखकंद ।
चढ़े अटारिन्ह देखहिं नगर नारि नर बृंद ।।

RAMA RE-UNITED WITH HIS PEOPLE

DOHA 9

At the feet of Kausalya each one of these friends
Of her son Rama low bowed his head;
As she happily gave each her blessing, "To me
"You are dear as my own son," she said.

As the source of all bliss, Rama, went to his home,
Flower streams on him fell from the clouds;
On the roofs of their houses, to watch as he passed,
Men and women were gathered in crowds.

चौपाई ९

कंचन कलस बिचित्र सँवारे । सबहिं धरे सजि निज निज द्वारे ।।
बंदनिवार पताका केतू । सबन्हि बनाए मंगल हेतू ।।
बीथीं सकल सुगंध सिंचाईं । गजमनि रचि बहु चौक पुराईं ।।
नाना भाँति सुमंगल साजे । हरषि नगर निसान बहु बाजे ।।

जहँ तहँ नारि निछावरि करहीं । देहिं असीस हरष उर भरहीं ।।
कंचन थार आरतीं नाना । जुवती सजें करहिं सुभ गाना ।।
करहिं आरती आरतिहर कें । रघुकुल कमल बिपिन दिनकर कें ।।
पुर सोभा संपति कल्याना । निगम सेष सारदा बखाना ।।
तेउ यह चरित देखि ठगि रहहीं । उमा तासु गुन नर किमि कहहीं ।।

CHAUPAI 9

They brought out quickly fine golden pillars and domes,
Decorated, to set at the doors of their homes;

Handsome arches, gay streamers and flags were soon made;
Thus their joy at this happy event was displayed;

With fine perfume they watered the streets and the lanes,
And with elephant pearls marked out squares with great pains;

१२३७

1237

The whole city was festive with bright decoration;
Drums beat, music sounded, in high jubilation;

The women their sacred gifts here and there proffered,
And for blessings on him pray'r happily offered;

Fair maidens, their festal lamps lighted, were swinging
Them high in rejoicing, with sweet happy singing.

राम का
स्वजनों से
पुनर्मिलन

How strange! Light for Him—Light dispelling all ills—
Who as sun Raghu's garden with bright beauty fills!

To describe the town's wealth, charm and glory might tempt
Scripture, Sheshnag, or Sharda,¶ but e'en their attempt,

As they gazed on the sight, all their powers would tax!
A mere man cannot do it, such powers he lacks.

दोहा १०

नारि कुमुदिनीं अवध सर रघुपति बिरह दिनेस ।
अस्त भएँ बिगसत भईं निरखि राम राकेस ।।
होहिं सगुन सुभ बिबिध बिधि बाजहिं गगन निसान ।
पुर नर नारि सनाथ करि भवन चले भगवान ।।

¶ Sheshnag is the thousand-headed snake, emblem of eternity. Sharda is the goddess of speech and eloquence.

DOHA 10

In Lake Avadh those night-lily maids from the sun's heat
Of Rama's absence had to close;
But when that sun had set, wide they opened to see
Rama's dear face—their moon—as he rose.

There were many and varying auspicious omens;
With music from heaven all blent,
As Lord Rama, once more to his dear people giving
His presence as king, homeward went.

चौपाई १०

प्रभु जानी कैकई लजानी । प्रथम तासु गृह गए भवानी ।।
ताहि प्रबोधि बहुत सुख दीन्हा । पुनि निज भवन गवन हरि कीन्हा ।।
कृपासिंधु जब मंदिर गयऊ । पुर नर नारि सुखी सब भयऊ ।।
गुर बसिष्ठ द्विज लिए बुलाई । आज सुघरी सुदिन सुखदाई ।।
सब द्विज देहु हरषि अनुसासन । रामचंद्र बैठहिं सिंघासन ।।
मुनि बसिष्ठ के बचन सुहाए । सुनत सकल बिप्रन्ह अति भाए ।।
कहहिं बचन मृदु बिप्र अनेका । जग अभिराम राम अभिषेका ।।
अब मुनिबर बिलंब नहिं कीजै । महाराज कहँ तिलक करीजै ।।

THE ENTHRONEMENT OF RAMA

CHAUPAI 10

To go first to Kaikeyi's rooms was the Lord's aim,
Knowing well how her heart had been filled with deep shame;

Having given her comfort, with naught of reproach,
He could leave her and now his own palace approach.

As the Ocean of Love his own home at last entered,
Rose higher the people's delight in him centered.

Saint Vashishth called all the priests, this counsel giving,
"Auspicious and blest is this day for all living;

"So now give the word and plans, speedily make,
"That his seat on his throne Rama Chandra may take."

All the Brahmans were happy, from Vashishth to hear
These words bringing true blessing to all and good cheer;

They rejoiced thus their thoughts in glad tones to confess,
"Rama crowned and enthroned now the whole world will bless;

"Saintly one, let the plans and the time be appointed,
"That with no delay he as king be anointed."

दोहा ११

तब मुनि कहेउ सुमंत्र सन तुरत चलेउ सिर नाइ ।
रथ अनेक बहु बाजि गज तुरत सँवारे जाइ ॥
जहँ तहँ धावन पठइ पुनि मंगल द्रब्य मँगाइ ।
हरष समेत बसिष्ठ पद पुनि सिरु नायउ आइ ॥

DOHA 11

Vashishth called Sumantra and told him the plans; १२३९
He bowed low and at once this news hearing, 1239
Great numbers of elephants, chariots and horses
He set about quickly preparing.

चौपाई ११

राम-राज्याभिषेक

अवधपुरी अति रुचिर बनाई । देवन्ह सुमन बृष्टि झरि लाई ॥
राम कहा सेवकन्ह बुलाई । प्रथम सखन्ह अन्हवावहु जाई ॥
सुनत बचन जहँ तहँ जन धाए । सुग्रीवादि तुरत अन्हवाए ॥
पुनि करुनानिधि भरतु हँकारे । निज कर राम जटा निरुआरे ॥
अन्हवाए प्रभु तीनिउ भाई । भगत बछल कृपाल रघुराई ॥
भरत भाग्य प्रभु कोमलताई । सेष कोटि सत सकहिं न गाई ॥
पुनि निज जटा राम बिबराए । गुर अनुसासन माँगि नहाए ॥
करि मज्जन प्रभु भूषन साजे । अंग अनंग कोटि छबि लाजे ॥

CHAUPAI 11

The city of Avadh is soon decorated;
The gods pour down flow'rs; thus the glad day is feted;

First Rama his servants with these orders sends,
"Go and help in the bathing at once of my friends;"

At these words they all quickly and happily run,
And the baths of Sugriv and the rest are begun.

Next the Kindly One Bharat, his own brother, calls;
Loosed by Rama's own hand Bharat's matted hair falls;

Then his three belov'd brothers the Lord himself bathes,
He who in his great love his devout ones enswathes;

Bharat's bliss, and the meek tender love that belongs
To the Lord, can't be told—tho' with numberless tongues.

Then he loosens his matted hair with his own hand,
And his own body bathes, at his *guru's* command;

Having bathed, he adorns himself with royal gems—
Now his beauty is such as Love-gods countless shames!

दोहा १२

सासुन्ह सादर जानकिहि मज्जन तुरत कराइ ।
दिब्य बसन बर भूषन अँग अँग सजे बनाइ ।।
राम बाम दिसि सोभित रमा रूप गुन खानि ।
देखि मातु सब हरषित जनम सुफल निज जानि ।।
सुनु खगेस तेहि अवसर ब्रह्मा सिव मुनि बृंद ।
चढ़ि बिमान आए सकल सुर देखन सुखकंद ।।

THE ENTHRONEMENT OF RAMA

DOHA 12

By her mothers-in-law Sita also was bathed,
Undelayed, but with all due respect;
Then in clothing of heavenly splendour and jewels
Her beautiful body was decked.

As with beauty and virtue like that of divine
Lakshmi, at Rama's left hand she stood,
All the people who saw her rejoiced, knowing well
Thus their life attained all that is good.

(Brahma, Siva, and hosts of divine ones and saints—
Says Bhusundi the crow to Garur—
Getting into their cars, quickly came that the joy
Of this vision they too might secure.)

चौपाई १२

प्रभु बिलोकि मुनि मनु अनुरागा । तुरत दिब्य सिंघासनु माँगा ॥
रबि सम तेज सो बरनि न जाई । बैठे रामु द्विजन्ह सिर नाई ॥
जनकसुता समेत रघुराई । पेखि प्रहरषे मुनि समुदाई ॥
बेद मंत्र तब द्विजन्ह उचारे । नभ सुर मुनि जय जयति पुकारे ॥
प्रथम तिलक बसिष्ठ मुनि कीन्हा । पुनि सब बिप्रन्ह आयसु दीन्हा ॥
सुत बिलोकि हरषीं महतारीं । बार बार आरती उतारीं ॥
बिप्रन्ह दान बिबिध बिधि दीन्हे । जाचक सकल अजाचक कीन्हे ॥
सिंघासन पर त्रिभुअन साईं । देखि सुरन्ह दुंदुभीं बजाईं ॥

CHAUPAI 12

Saint Vashishth shared the joy of the glory thus shown,
And at once he had brought there a beautiful throne.

'Twas a sight indescribable, as there his seat
Sun-like Rama took, and Brahmans bowed at his feet;

As at Rama and Janki enthroned, glori'us pair,
The saints gazed, they exulted in vision so fair.

From the scriptures the Brahmans fit passages read;
"Vict'ry! Vict'ry!" cried out gods and saints overhead;

Vashishth placed the first mark as a royal sign worn
On his brow, then told each priest to do so in turn.

As his mother in gladness upon her son gazed,
She again and again her lamp over him raised,

To the Brahmans all kinds of rich gifts gladly off'ring,
And beggars to—no more they knew beggar's suff'ring.

The lord of all worlds on his throne seeing seated,
The gods with loud drum-beats their glad cries repeated.

राम-
राज्याभिषेक

छन्द ४

नभ दुंदुभीं बाजहिं बिपुल गंधर्ब किंनर गावहीं ।
नाचहिं अपछरा बृंद परमानंद सुर मुनि पावहीं ॥

भरतादि अनुज बिभीषनांगद हनुमदादि समेत ते ।
गहें छत्र चामर ब्यजन धनु असि चर्म सक्ति बिराजते ।।
सिय सहित दिनकर बंस भूषन काम बहु छबि सोहई ।
नव अंबुधर बर गात अंबर पीत मुनि मन मोहई ।।
मुकुटांगदादि बिचित्र भूषन अंग अंगन्हि प्रति सजे ।
अंभोज नयन बिसाल उर भुज धन्य नर निरखंति जे ।।

CHHAND 4

In the heavens drums beat, as glad songs in their happiness choristers sing,
Bands of nymphs and spirits dance, gods and saints watch, the heavens with loud music ring.
The three princes are here, with Vibhishan, Angad, and the rest; each one stands
Holding fan, sunshade, banner, bow, sword, shield, or spear—one or more—in his hands.
Far more handsome than many Love-gods sits the pride of his race, with his fellow—
Fair Sita—delighting the saints, with his dark cloud-like form clad in yellow;
Blest is he who sees that dear form, his head crowned, gems each member adorning,
With fine stalwart chest, long strong arms, eyes as bright as the flow'rs of the morning.

THE
ENTHRONE-
MENT OF
RAMA

दोहा १३

वह सोभा सुसमाज सुख कहत न बनइ खगेस ।
बरनहिं सारद सेष श्रुति सो रस जान महेस ।।
भिन्न भिन्न अस्तुति करि गए सुर निज निज धाम ।
बंदि बेष धरि बेद तब आए जहँ श्रीराम ।।
प्रभु सर्बज्ञ कीन्ह अति आदर कृपानिधान ।
लखेउ न काहूँ मरम कछु लगे करन गुन गान ।।

DOHA 13

The glory and happiness of the assembly
Thus gathered around Rama's presence,

Could not be told fully by most gifted tongues;
Divine Siva alone knows its essence.

When all the gods, each one his praise having offered,
Had left for their sev'ral abodes,
Came the spirits of all the four Vedas, incarnate
As bards gifted in songs and odes;

The All-kindly with due honour welcomed each one,
But—All-knowing—their secret knew well;
Not another knew who they were, as the Lord's glory
In song they began thus to tell:

छन्द ५

जय सगुन निर्गुन रूप राम अनूप भूप सिरोमने ।
दसकंधरादि प्रचंड निसिचर प्रबल खल भुजबल हने ॥
अवतार नर संसार भार बिभंजि दारुन दुख दहे ।
जय प्रनतपाल दयाल प्रभु संजुक्त सक्ति नमामहे ॥
तव बिषम मायाबस सुरासुर नाग नर अग जग हरे ।
भव पंथ भ्रमत अमित दिवस निसि काल कर्म गुनन्हि भरे ॥
जे नाथ करि करुना बिलोके त्रिबिध दुख ते निर्बहे ।
भव खेद छेदन दच्छ हम कहुँ रच्छ राम नमामहे ॥
जे ज्ञान मान बिमत्त तव भव हरनि भक्ति न आदरी ।
ते पाइ सुर दुर्लभ पदादपि परत हम देखत हरी ॥
बिस्वास करि सब आस परिहरि दास तव जे होइ रहे ।
जपि नाम तव बिनु स्रम तरहिं भव नाथ सो समरामहे ॥
जे चरन सिव अज पूज्य रज सुभ परसि मुनिपतिनी तरी ।
नख निर्गता मुनि बंदिता त्रैलोक पावनि सुरसरी ॥
ध्वज कुलिस अंकुस कंज जुत बन फिरत कंटक किन लहे ।
पद कंज द्वंद मुकुंद राम रमेस नित्य भजामहे ॥
अब्यक्तमूल मनादि तरु त्वच चारि निगमागम भने ।
षट कंध साखा पंच बीस अनेक पर्न सुमन घने ॥
फल जुगल बिधि कटु मधुर बेलि अकेलि जेहि आस्रित रहे ।
पल्लवत फूलत नवल नित संसार बिटप नमामहे ॥

वेदों और देवों
द्वारा राम की
स्तुति

जे ब्रह्म अजमद्वैतमनुभवगम्य मनपर ध्यावहीं ।
ते कहहु जानहु नाथ हम तव सगुन जस नित गावहीं ।।
करुनायतन प्रभु सदगुनाकर देव यह बर माँगहीं ।
मन बचन कर्म बिकार तजि तव चरन हम अनुरागहीं ।।

VEDAS AND GODS PRAISE RAMA

CHHAND 5

(a. *Sama Veda here speaks,* says one translator in Hindi prose.)
Hail, Infinite Rama! Incarnate here, unequalled in regal splendour!
Thou conq'ror of vile fearsome demons like Ravan; To thee praise we render!
Thee as man incarnate dispelling all ills, earth's great burden removing,
With Sita we worship, the kind guardian ever of humble ones proving!
(b. *Yajur Veda here speaks.*)
Gods, demons, things human, un-human, living, lifeless, caught in thy myst'ry,
Thro' creation's painful course pass, thro' real day and night, fate, time and hist'ry;
Thine eyes turned on suff'ring ones, pains to wipe out, are always efficacious;
Lord who dost all sorrows dispel, guard us too; thee we worship All-gracious.
(c. *Atharva Veda here speaks.*)
Those drunk with their learning and pride, and such simple devotion despising
As conquers the world—we have seen them fall, tho' to high heaven's height rising;
He who, leaving all things else, puts his trust in thee as thy faithful servant,
With ease life's sea crosses; to thee whom he calls on we give worship fervent;
Fair Lakshmi's lord, Vishnu incarnate, at those feet we yield adoration,
By Siva and Brahma loved, touching whose dust brought the saint's wife salvation;
From whose nails the Ganges, by saints worshipped and all spheres cleansing, is flowing;
Feet thorn-pierced from jungle life, clear marks of lotus, flag, axe and goad showing.

(d. *Rig Veda here speaks.*)

The tree with four scriptures as bark; root the Mind uncreated, supernal;
Six systems¶ its boughs; twenty-five forms of blossoms and leaves ever vernal†;
Two fruits sweet and bitter††; Illusion's vine clinging to which finds subsistence;
We worship that tree always blooming and fruitful, the Tree of Existence;
Who wishes, by him may the form Brahma††† Only and Unborn be studied,
Form far from experi'nce; the praises we sing of thy dear form embodied.
O Lord Divine, fount of grace, source of all virtue! Hear us, we implore thee!
Unchanging in thought, word and deed, true devotion may we bring before thee!

दोहा १४

सब के देखत बेदन्ह बिनती कीन्हि उदार ।
अंतरधान भए पुनि गए ब्रह्म आगार ।।
बैनतेय सुनु संभु तब आए जहँ रघुबीर ।
बिनय करत गदगद गिरा पूरित पुलक सरीर ।।

वेदों और देवों द्वारा राम की स्तुति

DOHA 14

Before all, the Vedas their praises and pray'rs
Having offered, now quiet and calm,
Disappeared from the sight of those gathered, and went
Once again to their heavenly realm.

(Said the Crow to Garur again)—Then came Lord Siva
To where Raghubir sat enthroned;
There with breaking voice and body thrilled, thus his pray'rs
He too offered and his homage owned:

¶ Given variously as the six philosophies, six stages of existence, or the six natural impulses.

† The twenty-five marks of existence, also given variously.

†† Good and evil, or pain and pleasure.

††† Note, not Brahma, one of the Triad, but Brahma or Brahman.

छन्द (तोटक) ६

जय राम रमारमनं समनं । भव ताप भयाकुल पाहि जनं ।
अवधेस सुरेस रमेस बिभो । सरनागत माँगत पाहि प्रभो ।।
दससीस बिनासन बीस भुजा । कृत दूरि महा महि भूरि रुजा ।
रजनीचर बृंद पतंग रहे । सर पावक तेज प्रचंड दहे ।।
महि मंडल मंडन चारुतरं । धृत सायक चाप निषंग बरं ।
मद मोह महा ममता रजनी । तम पुंज दिवाकर तेज अनी ।।
मनजात किरात निपात किए । मृग लोग कुभोग सरेन हिए ।
हति नाथ अनाथन्हि पाहि हरे । बिषया बन पावँर भूलि परे ।।
बहु रोग बियोगन्हि लोग हए । भवदंघ्रि निरादर के फल ए ।
भवसिंधु अगाध परे नर ते । पद पंकज प्रेमु न जे करते ।।
अति दीन मलीन दुखी नितहीं । जिन्ह कें पद पंकज प्रीति नहीं ।
अवलंब भवंत कथा जिन्ह कें । प्रिय संत अनंत सदा तिन्ह कें ।।
नहिं राग न लोभ न मान मदा । तिन्ह कें सम बैभव वा बिपदा ।
एहि तें तव सेवक होत मुदा । मुनि त्यागत जोग भरोस सदा ।।
करि प्रेम निरंतर नेम लिएँ । पद पंकज सेवत सुद्ध हिएँ ।
सम मानि निरादर आदरही । सब संत सुखी बिचरंति मही ।।
मुनि मानस पंकज भृंग भजे । रघुबीर महा रनधीर अजे ।
तव नाम जपामि नमामि हरी । भव रोग महागद मान अरी ।।
गुन सील कृपा परमायतनं । प्रनमामि निरंतर स्रीरमनं ।
रघुनंद निकंदय द्वंदघनं । महिपाल बिलोकय दीन जनं ।।

**VEDAS
AND GODS
PRAISE
RAMA**

CHHAND (TOTAKA) 6

"Rama, Hail! Sita's lover! Protecting
"All souls in the ills all affecting!
"Lord of Avadh, of Sita and Heaven,
"To me—asking—refuge be given;

"Foe Ten-heads, Score-arms' pow'r was shattered
"By thee, and Earth's dev'lish ills scattered;
"The demons were like mere moths flying,
"In thy shaft's fierce flame burnt and dying.

"Earth's jewel art thou, pure and charming,
"With bow, shafts and sheath thyself arming;
"As sun-rays the darkness dispersing
"That lust, pride and self-love were nursing;

"The demons were slain who men filling
"With lust as their quarry were killing.
"Lord, save helpless souls who have wandered
"In sin's jungle and their lives squandered.

"Who scorns thee, as fruit of his madness,
"Finds sickness and bereavement's sadness;
"Life's fathomless sea drowns and covers
"All those who are not thy true lovers;

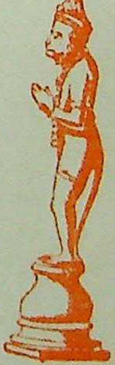
"Deep poverty, pain and dejection
"Are theirs who give thee no affection;
"All those on this story depending
"Are one with saints in life unending;

"As one—from greed, pride and wrath guarded—
"By them pain or loss is regarded.
"This for thy true servants suffices;
"True saints leave all Yoga devices,

वेदों और देवों
द्वारा राम की
स्तुति

"To serve thee, their ritual unfailing,
"For this love and pure heart availing;
"Such saints roam this earth with true pleasure;
"As one fame and dis-fame they measure.

"Brave unconquered Rama, foes quelling,
"In pure lotus-minds bee-like dwelling,
"Repeating thy name I adore thee,
"Creation's ills all fly before thee;



"I honour thee always—'tis seemly;
"In thee good and grace dwell supremely;
"Subdue all those envi'us of thee, Lord;
"As thy humble servant own me, Lord.

दोहा १५

वार वार बर माँगउँ हरषि देहु श्रीरंग ।
पद सरोज अनपायनी भगति सदा सतसंग ॥

बरनि उमापति राम गुन हरषि गए कैलास ।
तब प्रभु कपिन्ह दिवाए सब बिधि सुखप्रद बास ॥

DOHA 15

"I pray thee repeatedly, Vishnu Incarnate—
"Be pleased, Lord, to grant me this favour—
"That I may have always true intercourse with thee,
"And serve at thy dear feet forever."

Thus having praised Lord Rama's goodness, to Kailash
Took Siva his glad homeward way;
Then the Lord for his monkey friends places appointed
Where they might with all comforts stay.

चौपाई १३

VEDAS AND GODS PRAISE RAMA

सुनु खगपति यह कथा पावनी । त्रिबिध ताप भव भय दावनी ॥
महाराज कर सुभ अभिषेका । सुनत लहहिं नर बिरति बिबेका ॥
जे सकाम नर सुनहिं जे गावहिं । सुख संपति नाना बिधि पावहिं ॥
सुर दुर्लभ सुख करि जग माहीं । अंतकाल रघुपति पुर जाहीं ॥
सुनहिं बिमुक्त बिरत अरु बिषई । लहहिं भगति सुख संपति नई ॥
खगपति राम कथा मैं बरनी । स्वमति बिलास त्रास दुख हरनी ॥
बिरति बिबेक भगति दृढ करनी । मोह नदी कहँ सुंदर तरनी ॥
नित नव मंगल कोसलपुरी । हरषित रहहिं लोग सब कुरी ॥
नित नइ प्रीति राम पद पंकज । सब कें जिन्हहि नमत सिव मुनि अज ॥
मंगन बहु प्रकार पहिराए । द्विजन्ह दान नाना बिधि पाए ॥

CHAUPAI 13

Listen, Garur! This sacred and pure story kills
All that's vile in this life, all its feverish ills;

Self-control and true wisdom by him are attained
Who to this tale of Rama Enthroned will attend;

Those who hear it or tell it with happy desire
Will all kinds of true comfort and treasure acquire;

Joy they'll know here on earth that the gods scarce attain,
And their place at death in Rama's city will gain;

Hearing this both unworldly and worldly are saved,
Finding final peace or new joys—as their soul craved;
Rama's story, Garur, that to you I have told,
Will destroy fear and pain, and to faith joys unfold;
It confirms wisdom, true worship and self-control;
'Tis a boat to cross safely where error's streams roll.
Avadh's citizens new delights daily enjoyed;
All rejoiced—each in that state where he was employed;
Ev'ryone sought for Him full fresh love to preserve
At whose feet Brahma, Siva, all gods and saints serve;
Clothes abundant were given to all those who asked;
Brahmans all in his great liberality basked.

दोहा १६

ब्रह्मानंद मगन कपि सब कें प्रभु पद प्रीति ।
जात न जाने दिवस तिन्ह गए मास षट बीति ।।

DOHA 16

राम के
साथियों का
स्वदेश-गमन

In their happy devotion to Rama, the monkeys
Found joys that with heaven's would vie;
No one took any notice of day and night passing;
In this way six months soon went by.

चौपाई १४

बिसरे गृह सपनेहुँ सुधि नाहीं । जिमि परद्रोह संत मन माहीं ।।
तब रघुपति सब सखा बोलाए । आइ सबन्हि सादर सिर नाए ।।
परम प्रीति समीप बैठारे । भगत सुखद मृदु बचन उचारे ।।
तुम्ह अति कीन्हि मोरि सेवकाई । मुख पर केहि बिधि करौं बड़ाई ।।
ता तें मोहि तुम्ह अति प्रिय लागे । मम हित लागि भवन सुख त्यागे ।।
अनुज राज संपति बैदेही । देह गेह परिवार सनेही ।।
सब मम प्रिय नहिं तुम्हहि समाना । मृषा न कहउँ मोर यह बाना ।।
सब कें प्रिय सेवक यह नीती । मोरे अधिक दास पर प्रीती ।।

CHAUPAI 14

For the time thoughts of home from their minds were erased,
Just as hatred in saints' minds can never be traced;

For these friends to meet with him at last Rama sent;
They at once came before him, in deep rev'rence bent;

He with loving respect seated all of them near him,
And spoke kindly words—they delighted to hear him:

"You've rendered me service untold in its value;
"It's worth and yours—facing you—how can I tell you?

"For my sake you've given up comfort and home;
"By all this very dear to my heart you've become;

१२५० "My dear brothers, my Sita, my kingdom's great wealth,
"Home and fam'ly and friends, my own body and health—

1250 "None of these ever dear as yourselves can I hold;
" 'Tis the truth—as the depth of my heart I unfold!

" 'Tis, with men, rule and right to give servants their love;
"But who serves me is dearest—all others above!

RAMA'S ALLIES RETURN HOME

दोहा १७

अब गृह जाहु सखा सब भजेहु मोहि दृढ नेम ।
सदा सर्बगत सर्बहित जानि करेहु अति प्रेम ।।

DOHA 17

"Now, my friends, go you all to your homes, and there daily
"Your worship and praise to me yield;
"Believe this! I am present there always, and for
"Good of all souls love's pow'r divine wield."

चौपाई १५

सुनि प्रभु बचन मगन सब भए । को हम कहाँ बिसरि तन गए ।।
एकटक रहे जोरि कर आगे । सकहिं न कछु कहि अति अनुरागे ।।
परम प्रेमु तिन्ह कर प्रभु देखा । कहा बिबिध बिधि ग्यान बिसेषा ।।
प्रभु सनमुख कछु कहन न पारहिं । पुनि पुनि चरन सरोज निहारहिं ।।
तब प्रभु भूषन बसन मँगाए । नाना रंग अनूप सुहाए ।।

सुग्रीवहि प्रथमहिं पहिराए । बसन भरत निज हाथ बनाए ॥
प्रभु प्रेरित लछिमनु पहिराए । लंकापति रघुपति मन भाए ॥
अंगद बैठ रहा नहिं डोला । प्रीति देखि प्रभु ताहि न बोला ॥

CHAUPAI 15

Lost in love at the Lord's words, they stood in that spot;
"Who and where are we? Where's home?" Such things they forgot;

Each one stood with hands folded and on his lord gazed;
None could say aught, with love overwhelmed and amazed.

When the Lord saw them thus with their love overwhelmed,
He spoke words of true wisdom, and thus their minds calmed;

To their lips there before him not one word would rise;
They still stood—on his lotus-feet fast'ning their eyes.

१२५१
1251

Rama then called for clothing and gems for their wearing,
All colours, and gorge'us beyond all comparing;

Prince Bharat the first chance in this service had;
By his own hands was Sugriv, the monkey-king, clad;

राम के
साथियों का
स्वदेश-गमन

Then by Lakshman, rejoicing in Rama's behest,
Was Vibhishan, now Lanka's king, happily dressed;

But the monkey-prince, Angad, still sat—would not stir;
So, perceiving his love, the Lord made no demur.

दोहा १८

जामवंत नीलादि सब पहिराए रघुनाथ ।
हियँ धरि राम रूप सब चले नाइ पद माथ ॥
तब अंगद उठि नाइ सिरु सजल नयन कर जोरि ।
अति बिनीत बोलेउ बचन मनहुँ प्रेम रस बोरि ॥

DOHA 18

Next the clothing of Jamavant, Nila and others
Was by Rama's word carried thro';
Then with heads humbly bowed, and with Rama's dear image
Close held in their hearts, they withdrew.

At last Angad arose, with bowed head and clasped hands,
And as from his eyes streaming tears flowed,
To the Lord he said meekly, in words that their warmth
To the force of his unmatched love owed:

चौपाई १६

१२५२

1252

सुनु सर्बज्ञ कृपा सुख सिंधो । दीन दयाकर आरत बंधो ।।
मरती बेर नाथ मोहि बाली । गयउ तुम्हारेहिं कोंछें घाली ।।
असरन सरन बिरिदु संभारी । मोहि जनि तजहु भगत हितकारी ।।
मोरें तुम्ह प्रभु गुरु पितु माता । जाउँ कहाँ तजि पद जलजाता ।।
तुम्हहि बिचारि कहहु नरनाहा । प्रभु तजि भवन काज मम काहा ।।
बालक ज्ञान बुद्धि बल हीना । राखहु सरन नाथ जन दीना ।।
नीचि टहल गृह कै सब करिहउँ । पद पंकज बिलोकि भव तरिहउँ ।।
अस कहि चरन परेउ प्रभु पाही । अब जनि नाथ कहहु गृह जाही ।।

CHAUPAI 16

RAMA'S
ALLIES
RETURN
HOME

"Hear me, Ocean of Bliss, by whom all things are known,
"Friend by whom to all needy ones kindness is shown!
"My own father, Bali, in the moment of death,
"At thy feet placed me trustingly with his last breath.
"Help of helpless ones! To thee in trust they resort;
"Do not leave me, Lord; none else have I as support;
"To thee—teacher, lord, father and mother—I cleave;
"To whom else can I go, if thy dear feet I leave?
"Think upon this and tell me, O Master of Men,
"If I leave you, what use is my home to me then?
"I'm an ignorant child, in both mind and frame weak;
"As thy humble slave keep me—this succour I seek;
"In thy house meanest tasks will I gladly perform;
"Seeing thee, cross life's vast sea and meet ev'ry storm."
Falling at Rama's feet, he said: "O let me stay!
Do not send me home, Lord! Do not send me away!"

दोहा १९

अंगद बचन बिनीत सुनि रघुपति करुना सींव ।
प्रभु उठाइ उर लायउ सजल नयन राजीव ।।
निज उर माल बसन मनि बालितनय पहिराइ ।
बिदा कीन्हि भगवान तब बहु प्रकार समुझाइ ।।

DOHA 19

As Rama of limitless grace Angad's meek
Words of pray'r heard, love surged afresh thro' him;
His lotus-like eyes filled with tears, as this dear
Friend he raised from the earth and strained to him.

On Bali's dear son then his own royal robes,
Precious jewels and necklet bestowing,
The Lord bade him go to his own people, giving
Him counsel to aid in his going.

चौपाई १७

राम के
साथियों का
स्वदेश-गमन

भरत अनुज सौमित्रि समेता । पठवन चले भगत कृत चेता ।।
अंगद हृदयँ प्रेमु नहिं थोरा । फिरि फिरि चितव राम कीं ओरा ।।
बार बार कर दंड प्रनामा । मन अस रहन कहहिं मोहिं रामा ।।
राम बिलोकनि बोलनि चलनी । सुमिरि सुमिरि सोचत हँसि मिलनी ।।
प्रभु रुख देखि बिनय बहु भाषी । चलेउ हृदयँ पद पंकज राखी ।।
अति आदर सब कपि पहुँचाए । भाइन्ह सहित भरत पुनि आए ।।
तब सुग्रीव चरन गहि नाना । भाँति बिनय कीन्हे हनुमाना ।।
दिन दस करि रघुपति पद सेवा । पुनि तव चरन देखिहउँ देवा ।।
पुन्य पुंज तुम्ह पवनकुमारा । सेवहु जाइ कृपा आगारा ।।
अस कहि कपि सब चले तुरंता । अंगद कहइ सुनहु हनुमंता ।।

CHAUPAI 17

By Bharat and his two young brothers escorted,
At Rama's word willingly Angad departed;

And yet so compelling and strong was his yearning—
He left, but to Rama his eyes often turning,

And bowing—as if to say, “Your word compels me
“To go, but to stay here is what my heart tells me.”

Since ’twas his lord’s will, he with pray’r—no repining—
Went off, in his heart his lord’s dear feet enshrining,

With lowly mind on Rama’s words and ways dwelling,
Thoughts of his bright looks and glad greetings upwelling.

At length the three princes turned round to go back;
No respect as they bade them farewell did they lack;

Hanuman fell at King Sugriv’s feet then and there,
And besought him to hear and grant one earnest pray’r:

“Give me ten days, my lord, to serve Rama, and then
“I will come back to see you and serve you again.”

१२५४
1254

“You’re a store-house of true virtue, Son of the Wind,”
Said Sugriv; “Go and serve with the Lord Ever Kind.”

As once more, with these words, Sugriv moved to depart,
Angad to Hanuman said, thus op’ning his heart;

RAMA’S ALLIES RETURN HOME

दोहा २०

कहेहु दंडवत प्रभु सन तुम्हहि कहउँ कर जोरि ।
बार बार रघुनायकहिं सुरति कराएहु मोरि ।।
अस कहि चलेउ बालिसुत फिरि आयउ हनुमंत ।
तासु प्रीति प्रभु सन कही मगन भए भगवंत ।।
कुलिसहु चाहि कठोर अति कोमल कुसुमहु चाहि ।
चित खगेस अस राम कर समुझि परइ कहु काहि ।।

DOHA 20

“With my hands clasped I ask of you this—In my name
“Humble worship to Lord Rama give,
“And remind him again and again of me, that
“In his dear heart may thoughts of me live.”

With these words Bali’s son sets out on his way homeward,
But to Avadh Hanuman goes;
There he tells his lord of Angad’s love, hearing which
With fresh joy Rama’s heart overflows.

(Listen, Garur! Sometimes he is adamant hard,
And at other times soft as a bud;
Tell me, Where is there any by whom the Lord's mind
And ways fully can be understood?)

चौपाई १८

पुनि कृपाल लियो बोलि निषादा । दीन्हे भूषन बसन प्रसादा ।।
जाहु भवन मम सुमिरन करेहू । मन क्रम बचन धर्म अनुसरेहू ।।
तुम्ह मम सखा भरत सम भ्राता । सदा रहेहु पुर आवत जाता ।।
बचन सुनत उपजा सुख भारी । परेउ चरन भरि लोचन बारी ।।
चरन नलिन उर धरि गृह आवा । प्रभु सुभाउ परिजनन्हि सुनावा ।।
रघुपति चरित देखि पुरबासी । पुनि पुनि कहहिं धन्य सुखरासी ।।
राम राज बैठें त्रैलोका । हरषित भए गए सब सोका ।।
बयरु न कर काहू सन कोई । राम प्रताप बिषमता खोई ।।

CHAUPAI 18

राम के
साथियों का
स्वदेश-गमन

Then the Lord called the boatman—whom some view with loathing—
And said to him, with gifts of jewels and clothing;
"Go home now, and me to mind often recalling,
"In thought, word and deed live aright in our calling,
"Like Bharat you're brother and friend, in love near me;
"So since you live close, come in often to cheer me."
The boatman at Rama's words fell down before him;
With tears were his eyes filled, as rapture swept o'er him;
His heart with his love warmed, he homeward returned;
From him of his lord's nature his kinsmen soon learned.
"Blessed fountain of joy!" oft the citizens said,
As upon their dear Lord's ways their eyes and hearts fed.
Seeing Rama enthroned, all souls in the three spheres
Showed their happiness; gone were all sorrows and fears;
No one nursed against any one hatred or strife;
By the Lord's pow'r no sign of distress marred their life.

दोहा २१

बरनास्रम निज निज धरम निरत बेद पथ लोग ।
चलहिं सदा पावहिं सुखहिं नहिं भय सोक न रोग ।।

DOHA 21

There was no sickness, sorrow, or fear; but all found
In their pathway true pleasure and beauty,
By happily following, as scripture teaches,
The path of their caste-ordered duty.

चौपाई १९

दैहिक दैविक भौतिक तापा । राम राज नहिं काहुहिं ब्यापा ।।
सब नर करहिं परसपर प्रीती । चलहिं स्वधर्म निरत स्रुति रीती ।।
चारिउ चरन धर्म जग माहीं । पूरि रहा सपनेहुँ अघ नाहीं ।।
राम भगति रत नर अरु नारी । सकल परम गति के अधिकारी ।।
अल्प मृत्यु नहिं कवनिउ पीरा । सब सुंदर सब बिरुज सरीरा ।।
नहिं दरिद्र कोउ दुखी न दीना । नहिं कोउ अबुध न लच्छनहीना ।।
सब निर्दंभ धरमरत पुनी । नर अरु नारि चतुर सब गुनी ।।
सब गुनज्ञ पंडित सब ज्ञानी । सब कृतज्ञ नहिं कपट सयानी ।।

CHAUPAI 19

Throughout the whole kingdom none suffered from evils,
No body-ills, none caused by gods or by devils;

All men sought to live by their mutual loving,
Devotion to scripture and right their faith proving;

No trace of wrong; on the four pillars of good—
Cleanness, Truth, Kindness, Giving—religion firm stood.

To Lord Rama devoted in all their affairs,
Men and women of eternal bliss became heirs,

There was no kind of pain, nor of untimely death;
All were handsome and well—of disease not a breath!

None was by distress, sorrow, or poverty struck;
None was lunatic; no one was cursed by bad luck;

None conceited; all earnest in truth and such things,
Men and women both wise and good in what good brings;

All were learned and skilled, in true virtue believing,
And grateful for good, but none sly or deceiving.

दोहा २२

राम राज नभगेस सुनु सचराचर जग माहिं ।
काल कर्म सुभाव गुन कृत दुख काहुहि नाहिं ॥

DOHA 22

Garur! Ev'ry creature in Lord Rama's realm—
Lifeless, living—knew naught of alarm;
Not a thing in conditions, past deeds, present nature
Or powers caused any one harm.

चौपाई २०

रामराज्य-
वर्णन

भूमि सप्त सागर मेखला । एक भूप रघुपति कोसला ॥
भुअन अनेक रोम प्रति जासू । यह प्रभुता कछु बहुत न तासू ॥
सो महिमा समुझत प्रभु केरी । यह बरनत हीनता घनेरी ॥
सोउ महिमा खगेस जिन्ह जानी । फिरि एहिं चरित तिन्हहुँ रति मानी ॥
सोउ जाने कर फल यह लीला । कहहिं महा मुनिबर दमसीला ॥
राम राज कर सुख संपदा । बरनि न सकइ फनीस सारदा ॥
सब उदार सब पर उपकारी । बिप्र चरन सेवक नर नारी ॥
एकनारि ब्रत रत सब झारी । ते मन बच क्रम पति हितकारी ॥

CHAUPAI 20

The whole earth, circled by the sev'n seas, was one realm,
With one king, Kosala's Raghubir, at the helm;

But such lordship was naught to him then dwelling here,
Ev'ry hair of whose body holds many a sphere.

To the one who thinks much on the Lord's highest glory,
To talk of all these things may seem a poor story;

But who perceives rightly that glory, delighted
Will be when this story of love is recited;

He knows its true worth, thus himself is rewarded;
This self-subdued sages as truth have recorded.

The treasures and joys to this kingdom ascribed
By most eloquent tongues never could be described;

Gen'rous kindness and glad helpfulness all observed,
And by all—men and women—were Brahman priests served;

Ev'ry man remained faithful to one wedded wife,
She to helping her husband devoted her life.

दोहा २३

दंड जतिन्ह कर भेद जहँ नर्तक नृत्य समाज ।
१२५८ जितहु मनहिं अस सुनिअ जग रामचन्द्र कें राज ॥

DOHA 23

1258 Rods were in none but mendicant hands seen; secretion
And sev'rance were dancers' mere gesture!
In Rama's realm all men had conquered their minds,
Self-control was a man's daily vesture.

RAMA'S REIGN AND KINGDOM

चौपाई २१

फूलहिं फरहिं सदा तरु कानन । रहहिं एक सँग गज पंचानन ॥
खग मृग सहज बयरु बिसराई । सबन्हि परसपर प्रीति बढ़ाई ॥
कूजहिं खग मृग नाना बृंदा । अभय चरहिं बन करहिं अनंदा ॥
सीतल सुरभि पवन बह मंदा । गुंजत अलि लेइ चलि मकरंदा ॥
लता बिटप माँगें मधु चवहीं । मनभावतो धेनु पय स्रवहीं ॥
ससि संपन्न सदा रह धरनी । त्रेताँ भइ कृतजुग कै करनी ॥
प्रगटीं गिरिन्ह बिबिध मनि खानी । जगदातमा भूप जग जानी ॥
सरिता सकल बहहिं बर बारी । सीतल अमल स्वाद सुखकारी ॥
सागर निज मरजादाँ रहहीं । डारहिं रतन तटन्हि नर लहहीं ॥
सरसिज संकुल सकल तड़ागा । अति प्रसन्न दस दिसा बिभागा ॥

CHAUPAI 21

Perpetu'l were flow'rs and fruits in trees and groves;
Elephants lived with lions in glad quiet droves;

Nat'ral hate was forgotten by each bird and beast;
Mutual love among all living creatures increased;

Bands of happy-voiced birds and beasts happily played,
And together fed quietly, all fears now laid;

Breezes always were moving soft, fragrant and cool;
Busy bees buzzed from blossoms with nectar-bags full;

Fruit was gathered as wanted from vines and from trees;
Happy cows their milk yielded—as much as you please;

Fields were always crop-covered, as much as they'd hold;
Thus the Silver Age seemed like the glad Age of Gold!

Mines with precious gems filled in the mountains appeared,
Recognising as king the World-Spirit revered;

River-courses with water were filled to the brink,
Always pure, cool and tasty, refreshing to drink;

The great sea stayed within its own borders fast-bound;
Gems thrown up by its waves men upon its shores found;

Pools were crowded with lotuses always a-bloom;
Happy was the whole world; there was nothing of gloom.

रामराज्य-वर्णन

दोहा २४

बिधु महि पूर मयूखन्हि रबि तप जेतनेहि काज ।
माँगे बारिद देहिं जल रामचन्द्र कें राज ॥

DOHA 24

In the kingdom of Rama the clouds gave their rain
When 'twas asked for—no pray'r went unheeded;
The whole earth was bright with the nectar-like moonlight;
The sun's heat was just as earth needed.

चौपाई २२

कोटिन्ह बाजिमेध प्रभु कीन्हे । दान अनेक द्विजन्ह कहँ दीन्हे ॥
स्रुति पथ पालक धर्म धुरंधर । गुनातीत अरु भोग पुरंदर ॥
पति अनुकूल सदा रह सीता । सोभा खानि सुसील बिनीता ॥
जानति कृपासिंधु प्रभुताई । सेवति चरन कमल मन लाई ॥

जद्यपि गृहँ सेवक सेवकिनी । सब प्रकार सेवा बिधि गुनी ॥
निज कर गृह परिचरजा करई । रामचंद्र आयसु अनुसरई ॥
जेहिं बिधि कृपासिंधु सुख मानइ । सोइ कर स्त्री सेवाबिधि जानइ ॥
कौसल्यादि सासु गृह माहीं । सेवइ सबन्हि मान मद नाहीं ॥
उमा रमा ब्रह्मानि बंदिता । जगदंबा संततमनिंदिता ॥

CHAUPAI 22

Countless horse-oblations¶ the Lord celebrated,
And countless rich gifts to the Brahmans donated;

He scripture's ways and true religion upheld,
Sensu'l vices wiped out and in virtue excelled.

Sita followed her lord in all things, and sustained
Beauty, virtue and modesty always unfeigned;

She the Kindly One's lordship acknowledged, and sought
That to his service all that she had should be brought;

Tho' the house had its men and maid servants, all skilled
In their duties, and all with a fine spirit filled,

Yet she did all the home duties with her own hands,
Ever ready to answer Lord Rama's commands;

Any service that might to him pleasure impart
Sita noted and carried out with all her heart;

To Kausalya and all the queen-mothers she tried
To give service with no trace of arrogant pride.

(Uma! She whom both goddess and Brahmaness name
With awe "World-Mother" lives with no shadow of blame.)

दोहा २५

जाकी कृपा कटाच्छु सुर चाहत चितव न सोइ ।
राम पदारबिंद रति करति सुभावहि खोइ ॥

¶ The supreme sacrifice, by some thought in early ages not to have been actual, but typical; the later actual offerings in great numbers were fortunately made very rarely.

DOHA 25

She for whose kindly glances, their eyes fixed upon her,
The gods all expectantly wait,
Thus devoted herself to Lord Rama, subduing
Her own divine nature and state.

चौपाई २३

सेवहिं सानुकूल सब भाई । राम चरन रति अति अधिकाई ॥
प्रभु मुख कमल बिलोकत रहहीं । कबहुँ कृपाल हमहि कछु कहहीं ॥
राम करहिं भ्रातन्ह पर प्रीती । नाना भाँति सिखावहिं नीती ॥
हरषित रहहिं नगर के लोगा । करहिं सकल सुर दुर्लभ भोगा ॥
अहनिसि बिधिहि मनावत रहहीं । स्रीरघुबीर चरन रति चहहीं ॥
दुइ सुत सुंदर सीताँ जाए । लव कुस बेद पुरानन्ह गाए ॥
दोउ बिजई बिनई गुन मंदिर । हरि प्रतिबिंब मनहुँ अति सुंदर ॥
दुइ दुइ सुत सब भ्रातन्ह केरे । भए रूप गुन सील घनेरे ॥

CHAUPAI 23

रामराज्य-
वर्णन

Rama's brothers all willingly served at his feet;
Their devotion was whole-hearted, sincere, complete;

They stood by, with this thought fixing on him their gaze:
"Should he speak to us, we must be ready always."

Rama too gave his brothers his warmest affection,
And with that in all good things loving instruction.

The citizens shared in all kinds of enjoyment
Scarce known to gods, happy each in his employment;

They prayed one pray'r day and night to the Creator:
"May our love for Lord Rama ever grow greater."

Two fine sons, named Lava and Kusha, were born
To Queen Sita; their stories the scriptures adorn;

Both were good, gifted, courte'us, by true courage fired,
Handsome images of him by whom they were sired.

Rama's brothers, each one, begat two handsome boys
Good and gifted, thro' whom came to all untold joys.

दोहा २६

ज्ञान गिरा गोतीत अज माया मन गुन पार ।
सोइ सच्चिदानंद घन कर नर चरित उदार ।।

DOHA 26

He who transcends all speech, sense and knowledge, all that
Puzzles men, that appears and then perishes;
Eternal in being, in thought and in bliss,
Here as man lives and life human cherishes.

चौपाई २४

प्रात काल सरऊ करि मज्जन । बैठहिं सभा संग द्विज सज्जन ।।
बेद पुरान बसिष्ठ बखानहिं । सुनहिं राम जद्यपि सब जानहिं ।।
अनुजन्ह संजुत भोजन करहीं । देखि सकल जननी सुख भरहीं ।।
भरत सत्रुहन दोनउ भाई । सहित पवनसुत उपबन जाई ।।
बूझहिं बैठि राम गुन गाहा । कह हनुमान सुमति अवगाहा ।।
सुनत बिमल गुन अति सुख पावहिं । बहुरि बहुरि करि बिनय कहावहिं ।।
सब कें गृह गृह होहिं पुराना । राम चरित पावन बिधि नाना ।।
नर अरु नारि राम गुन गावहिं । करहिं दिवस निसि जात न जानहिं ।।

RAMA'S
REIGN
AND
KINGDOM

CHAUPAI 24

In the Sarju he bathes just as soon as he wakes;
Then in council with Brahmans and saints his place takes;
There Vashishth from the Vedas and Puranas reads;
Rama, altho' he knows them well, rev'rently heeds;

Of his morning meal then he partakes with his brothers;
To watch as they sit there delights the queen-mothers.

Shatrughna and Bharat, at times taking leisure,
With Hanuman seek a grove for quiet pleasure;

The brothers sit, stories of Rama demanding,
And Hanuman tells them with deep understanding;

They listen with joy to the tales of his glory
Undimmed, and ask often to hear the glad story.

In ev'ry home, with ancient stories of scripture,
The deeds of Lord Rama are talked of with rapture;

Whenever his people are singing his praises,
Time passes unheeded—such joy the theme raises.

दोहा २७

अवधपुरी बासिन्ह कर सुख संपदा समाज ।
सहस सेष नहिं कहि सकहिं जहँ नृप राम बिराज ॥

DOHA 27

The peace and prosperity known by the people
Of Avadh, when Rama reigned o'er them,
Could never be told, tho' a thousand divine tongues
Should try—and with all time before them.

चौपाई २५

नारदादि सनकादि मुनीसा । दरसन लागि कोसलाधीसा ॥
दिन प्रति सकल अजोध्या आवहिं । देखि नगरु बिरागु बिसरावहिं ॥
जातरूप मनि रचित अटारीं । नाना रंग रुचिर गच ढारीं ॥
पुर चहुँ पास कोट अति सुंदर । रचे कँगूरा रंग रंग बर ॥
नव ग्रह निकर अनीक बनाई । जनु घेरी अमरावति आई ॥
महि बहु रंग रचित गच काँचा । जो बिलोकि मुनिबर मन नाचा ॥
धवल धाम ऊपर नभ चुंबत । कलस मनहुँ रबि ससि दुति निंदत ॥
बहु मनि रचित झरोखा भ्राजहिं । गृह गृह प्रति मनि दीप बिराजहिं ॥

रामराज्य-
वर्णन

CHAUPAI 25

Great saints, such as Narad and Sanak, were bent
Upon seeing Kosala's king; with this intent

They came daily to Avadh, that heavenly spot,
And on seeing it all saintly vows they forgot;

Golden roofs, and walls studded with gems, met their view;
Charming pavements and courtyards of many a hue;

On the city's four sides were redoubts fine and strong,
With the tall splendid watch-tow'rs that to them belong.

Indra's Paradise here seemed to earth to come down,
And with bands formed of new homes,¶ to capture the town;

Floors below were so inlaid with crystal and glass
As would ravish hearts even of saints as they pass;

Tall white buildings seemed there as tho' kissing the sky;
Shining domes and spires with sun and moon seemed to vie;

There were fine latticed windows all studded with gems;
And from ev'ry home jewelled lamps gave forth bright gleams.

छन्द ७

मनि दीप राजहिं भवन भ्राजहिं देहरी बिद्रुम रची ।
मनि खंभ भीति बिरंचि बिरची कनक मनि मरकत खची ॥
सुंदर मनोहर मंदिरायत अजिर रुचिर फटिक रचे ।
प्रति द्वार द्वार कपाट पुरट बनाइ बहु बज्रन्हि खचे ॥

CHHAND 7

RAMA'S
REIGN
AND
KINGDOM

Jewelled lamps shone out bright from each home, and of coral were strong thresholds laid;
Pillars of precious stone, walls of gold and gems, seemed by the Creator made;
There were big charming temples, before which were laid firmly clear crystal courts;
Ev'ry entrance had beautiful diamond-studded gold doors and supports.

दोहा २८

चारु चित्रसाला अमित गृह प्रति रचे बनाइ ।
राम चरित जे निरख मुनि ते मन लेहिं चोराइ ॥

DOHA 28

In the home of each one there was built and maintained
An unspeakably fine picture hall,
In which of Rama's doings were such pictures hung
As once seen would a saint's mind enthrall.

¶ Different versions give **Navagrih** or **Navagrah**, which might mean **new homes** or **nine planets**.

चौपाई २६

सुमन बाटिका सबहिं लगाईं । बिबिध भाँति करि जतन बनाईं ॥
लता ललित बहु जाति सुहाईं । फूलहिं सदा बसंत की नाईं ॥
गुंजत मधुकर मुखर मनोहर । मारुत त्रिबिध सदा बह सुंदर ॥
नाना खग बालकन्हि जिआए । बोलत मधुर उड़ात सुहाए ॥
मोर हंस सारस पारावत । भवनन्हि पर सोभा अति पावत ॥
जहँ तहँ देखहिं निज परिछाहीं । बहु बिधि कूजहिं नृत्य कराहीं ॥
सुक सारिका पढ़ावहिं बालक । कहहु राम रघुपति जनपालक ॥ §
राज दुआर सकल बिधि चारू । बीथीं चौहट रुचिर बजारू ॥

CHAUPAI 26

Ev'ry home had a beautiful garden of flow'rs,
With great care and skill laid out in bright varied bow'rs,
In which all kinds of blossoming creepers were planted,
Whose blooms, as tho' endless spring, always enchanted;
There busily bees worked, whose buzz always pleases;
There pleasant and cool at all times blew soft breezes;
There all kinds of birds—of the children's upbringing—
Were gracefully flying and happily singing;
Doves, cranes, swans and peacocks were restfully sitting
On ev'ry house-top, where their beauty seemed fitting;
The sight of its shadow to each was entrancing,
And moved it to sweet happy calling and dancing;
One heard there, from children-taught parrots and jays,
"Man's true friend! Rama! Raghupati!" as in praise;
Built in all splendour's forms were the fine palace gates,
As were also the markets, the cross-roads and streets.

रामराज्य-
वर्णन

छन्द ८

बाजार रुचिर न बनइ बरनत बस्तु बिनु गथ पाइए ।
जहँ भूप रमानिवास तहँ की संपदा किमि गाइए ॥

बैठे बजाज सराफ बनिक अनेक मनहुँ कुबेर से ।
सव सुखी सब सच्चरित सुंदर नारि नर सिसु जरठ जे ।।

CHHAND 8

Very fine were the markets; all things could be found there—no price asked in selling!
Where Lakshmi's¶ spouse, Rama, was king, goods and wealth would be far beyond telling!
There sat merchants, shopkeepers, bankers—each seemed like the true god of wealth;
Young and old, all the people lived good lives in happiness, beauty and health.

दोहा २९

¤ उत्तर दिसि सरजू बह निर्मल जल गंभीर ।
बाँधे घाट मनोहर स्वल्प पंक नहिं तीर ।।

DOHA 29

RAMA'S REIGN AND KINGDOM

On the north of the city the waters of River
Sarju, always deep and pure, flowed;
On its banks were built up fine and firm wat'ring-places
Which never a trace of mud showed.

चौपाई २७

दूरि फराक रुचिर सो घाटा । जहँ जल पिअहिं बाजि गज ठाटा ।।
पनिघट परम मनोहर नाना । तहाँ न पुरुष करहिं अस्नाना ।।
राजघाट सब बिधि सुंदर बर । मज्जहिं तहाँ बरन चारिउ नर ।।
तीर तीर देवन्ह के मंदिर । चहुँ दिसि तिन्ह के उपबन सुंदर ।।
कहुँ कहुँ सरिता तीर उदासी । बसहिं ज्ञान रत मुनि संन्यासी ।।
तीर तीर तुलसिका सुहाई । बृंद बृंद वहु मुनिन्ह लगाई ।।
पुर सोभा कछु बरनि न जाई । वाहेर नगर परम रुचिराई ।।
देखत पुरी अखिल अघ भागा । वन उपबन वापिका तडागा ।।

¶ The Goddess of Wealth declared incarnate in Sita.

CHAUPAI 27

Just a little way off could be seen on the bank
The fine place where the horses and elephants drank;
There was one charming spot where for water to drink
Came the people—of bathing there not one would think;
But the finest of all was the royal ghat, where
Came to bathe men of all the four castes, dark and fair;
On each bank many shrines for the gods had been founded,
Each one by a beautiful garden surrounded;
In places on both shores lived monks, saints and sages,
The men whom deep thought or austere life engages;
In many spots sweet sacred *tulsi* shrubs flourished
In clusters, by men devout watered and nourished;
Unspeakably glori'us and fine was the city;
Its outskirts were also unspeakably pretty;
All wrongs fled—to see such a town with its wells,
Lakes and gardens and groves ev'ry evil dispels.

रामराज्य-वर्णन

छन्द ८

बापीं तडाग अनूप कूप मनोहरायत सोहहीं ।
सोपान सुंदर नीर निर्मल देखि सुर मुनि मोहहीं ॥
बहु रंग कंज अनेक खग कूजहिं मधुप गुंजारहीं ।
आराम रम्य पिकादि खग रव जनु पथिक हंकारहीं ॥

CHHAND 8

The mere sight of the deep lovely lakes, ponds and wells, with their fine flights of stairs,
And their clear and pure water, enchanted both gods and saints, caught unawares;
There bloomed lilies of all colours, over which birds chirped and bees hummed, delighted;
While parrots and such birds, it seemed—calling—to rest tired trav'llers invited.

दोहा ३०

रमानाथ जहँ राजा सो पुर बरनि कि जाइ ।
अनिमादिक सुख संपदा रही अवध सब छाइ ।।

DOHA 30

The town all description defies where the Goddess
Of Wealth, with her husband, held sway;
All true joy and prosperity, all that is bounte'us
And fairy-like o'er Avadh lay.

चौपाई २८

जहँ तहँ नर रघुपति गुन गावहिं । बैठि परसपर इहइ सिखावहिं ।।
भजहु प्रनत प्रतिपालक रामहि । सोभा सील रूप गुन धामहि ।।
जलज बिलोचन स्यामल गातहि । पलक नयन इव सेवक त्रातहि ।।
धृत सर रुचिर चाप तूनीरहि । संत कंज बन रबि रनधीरहि ।।
काल कराल ब्याल खगराजहि । नमत राम अकाम ममता जहिं ।।
लोभ मोह मृग जूथ किरातहि । मनसिज करि हरि जन सुखदातहि ।।
संसय सोक निबिड तम भानुहि । दनुज गहन घन दहन कृसानुहि ।।
जनक सुता समेत रघुबीरहि । कस न भजहु भंजन भव भीरहि ।।
बहु बासना मसक हिम रासिहि । सदा एकरस अज अबिनासिहि ।।
मुनि रंजन भंजन महि भारहि । तुलसिदास के प्रभुहि उदारहि ।।

CHAUPAI 28

To all places where men meet Lord Rama's praise reaches,
And sitting with friends, each his fellows thus teaches:

"Give worship to Rama, the source of all blessing
"To true hearts, his glory and goodness confessing;

"Dark-bodied and lotus-like, as their true lover
"His servants he guards, as eyelids the eyes cover;

"As sun to a flow'r-bed, their champion he stands
"Among saints, quiver bound, bow and shafts in his hands;

"Over death, like a vulture among snakes he reigns;
"Honour him! Us he counts his own, tho' naught he gains;

"Blesses man; hunter-like greed and error dispelling
"As deers; lion-like Passion's elephant quelling;

"Sun scatt'ring the dark night of sorrow and doubting;
"Like fire to thick forests, all evil things routing;

"To Sita and Rama, o'er life's terrors wielding
"Their power, true worship we'll always be yielding;

"To them uncreated, unchanging, undying;
"Like frost to insects, desires lawless destroying;

"In lifting earth's burdens the One efficacious,
"Delight of all saints, Tulsi Das's lord gracious."

दोहा ३१

एहि बिधि नगर नारि नर करहिं राम गुन गान ।
सानुकूल सब पर रहहिं संतत कृपानिधान ।।

DOHA 31

The citizens—both men and women—in this way
Praise ever to Rama were giving;
And all were, with his favour always upon them,
In true peace and happiness living.

रामराज्य-वर्णन

चौपाई २९

जब तें राम प्रताप खगेसा । उदित भयउ अति प्रबल दिनेसा ।।
पूरि प्रकास रहेउ तिहुँ लोका । बहुतेन्ह सुख बहुतेन्ह मन सोका ।।
जिन्हहि सोक ते कहौं बखानी । प्रथम अबिद्या निसा नसानी ।।
अघ उलूक जहँ तहाँ लुकाने । काम क्रोध कैरव सकुचाने ।।
बिबिध कर्म गुन काल सुभाऊ । ए चकोर सुख लहहिं न काऊ ।।
मत्सर मान मोह मद चोरा । इन्ह कर हुनर न कवनिहुँ ओरा ।।
धरम तडाग ग्यान बिग्याना । ए पंकज बिकसे बिधि नाना ।।
सुख संतोष बिराग बिबेका । बिगत सोक ये कोक अनेका ।।

CHAUPAI 29

From then—to Gurur said Bhusundi the Crow—
When o'er all began Rama's pow'r sun-like to glow,

And its light and warmth thus spread throughout ev'ry sphere,
It moved some to great joy, some to sorrow and fear.

I will tell of the sorrowing ones and their plight;
First, the scatt'ring of Ignorance came, as of night;

Evil things here and there began owl-like to hide;
To slink off like vile rogues Passion, Wrath and such tried;

Varied duties, gifts, seasons, and natures—at best,
Were like partridges—never a moment to rest;

Envy, pride, folly, lawless desires were like thieves,
Grieved when daylight no chance for their evil work leaves.

Of the bright things: One learning and wisdom could find
In Lake Righteousness, like lilies of ev'ry kind;

Joyous peace, content, temp'rance, life sane and discreet,
Were like ducks—all grief gone when now once more they meet.

दोहा ३२

RAMA'S
REIGN
AND
KINGDOM

यह प्रताप रबि जासु उर जब प्रभु करइ प्रकास ।
पछिले बाढ़हिं प्रथम जे कहे ते पावहिं नास ।।

DOHA 32

When the Lord makes the light of his power to rise
In the heart of a man—like the sun;
Then the things given lastly above grow, but those
Given first are destroyed ev'ry one.

चौपाई ३०

भ्रातन्ह सहित रामु एक बारा । संग परम प्रिय पवनकुमारा ।।
सुंदर उपबन देखन गयऊ । सब तरु कुसुमित पल्लव नयऊ ।।
जानि समय सनकादिक आए । तेजपुंज गुन सील सुहाए ।।
ब्रह्मानंद सदा लयलीना । देखत बालक बहुकालीना ।।
रूप धरें जनु चारिउ बेदा । समदरसी मुनि बिगत बिभेदा ।।
आसा बसन ब्यसन यह तिन्हहीं । रघुपति चरित होहि तहँ सुनहीं ।।

तहाँ रहे सनकादि भवानी । जहँ घटसंभव मुनिबर ज्ञानी ।।
राम कथा मुनिबर बहु बरनी । ज्ञान जोति पावक जिमि अरनी ।।

CHAUPAI 30

It happened one day Rama took his three brothers,
And Hanuman—dear friend to him and the others;

They went to a garden of beautiful bowers,
Where trees were all bright with their new leaves and flowers.

Came Sanak and three other saints; their chance seeing;
Four men of pure virtue and fine forceful being;

Glad always in thought that th' Eternal engages;
All looking like youths, tho' on earth for long ages;

In them the four Vedas seemed clearly embodied—
Undiff'ring, one-minded, if carefully studied;

In one hope clad simply and by this elated,
To listen to Lord Rama's story related;

These four saintly men in that one place resided
Which contact with saintly Agastya provided,

Who time and again Rama's story recited,
The flame by which fires of true learning are lighted.

राम और
सनकादि
मुनियों का
संवाद

दोहा ३३

देखि राम मुनि आवत हरखि दंडवत कीन्ह ।
स्वागत पूँछि पीतपट प्रभु बैठन कहँ दीन्ह ।।

DOHA 33

These saints Rama saw coming to him and gladly—
Low bowing—with rev'rence each greeted;
Asked each how he fared, then his yellow robe spread
On the ground, and asked each to be seated.

चौपाई ३१

कीन्ह दंडवत तीनिउँ भाई । सहित पवनसुत सुख अधिकाई ।।
मुनि रघुपति छबि अतुल बिलोकी । भए मगन मन सके न रोकी ।।

स्यामल गात सरोरुह लोचन । सुंदरता मंदिर भव मोचन ।।
एकटक रहे निमेष न लावहिं । प्रभु कर जोरें सीस नवावहिं ।।
तिन्ह कै दसा देखि रघुबीरा । स्रवत नयन जल पुलक सरीरा ।।
कर गहि प्रभु मुनिबर बैठारे । परम मनोहर बचन उचारे ।।
आज धन्य मैं सुनहु मुनीसा । तुम्हरे दरस जाहिं अघ खीसा ।।
बड़े भाग पाइअ सतसंगा । बिनहिं प्रयास होहिं भव भंगा ।।

CHAUPAI 31

His three brothers, with Hanuman, lowly bowed,
And with highest respect their great pleasure avowed;

As the saints upon Rama's unmatched beauty gazed,
Their minds broke from control, fascinated, amazed;

Their heads bowing, hands folded, eyes not closed an instant,
They stood there before him, their gaze fixed and constant

On his dark-hued body and lotus-like eyes,
Who from all evil saves, in whom all beauty lies.

SANAK AND OTHER SAINTS TALK WITH RAMA

When Lord Raghubir saw the amazed love they showed,
He was thrilled with deep joy and tears from his eyes flowed;

Then their hands taking, each one he sate in his place,
And said to them in words full of sweetness and grace:

"Seeing you, saintly ones, I am blest with deep joy,
"For the vision of you will all evil destroy;

"Blest is he who a place in such fellowship finds;
"He wins freedom from all that here fetters and blinds;

दोहा ३४

संत संग अपबर्ग कर कामी भव कर पंथ ।
कहहिं संत कबि कोबिद स्रुति पुरान सदग्रंथ ।।

DOHA 34

"To consort with saints leads to true bliss, but with sensu'l
"Men strengthens rebirth's deadly hold;
"To this testify poets and pandits and saintly
"Ones, and scriptures both new and old."

चौपाई ३२

सुनि प्रभु बचन हरषि मुनि चारी । पुलकित तन अस्तुति अनुसारी ।।
जय भगवंत अनंत अनामय । अनघ अनेक एक करुनामय ।।
जय निर्गुन जय जय गुन सागर । सुख मंदिर सुंदर अति नागर ।।
जय इंदिरारमन जय भूधर । अनुपम अज अनादि सोभाकर ।।
ज्ञान निधान अमान मानप्रद । पावन सुजसु पुरान बेद बद ।।
तज्ञ कृतज्ञ अज्ञता भंजन । नाम अनेक अनाम निरंजन ।।
सर्ब सर्बगत सर्ब उरालय । बससि सदा हम कहुँ परिपालय ।।
द्वंद बिपति भव फंद बिभंजय । हृदि बसि राम काम मद गंजय ।।

CHAUPAI 32

The four saintly ones, hearing the Lord's words, rejoiced,
Deeply thrilled and elated, their praises they voiced:
"Changeless Lord of All, Hail! Un-beginning, Un-ending;
"Sinless, One in Many, the humble be-friending;
"Unborn One, beyond all traits, yet all possessing;
"Hail! Light of all worlds, Home of all bliss and blessing!
"Hail! Spouse of the Goddess of Wealth; earth upholding;
"Of glory unequalled before Time's unfolding;
"True Wisdom's Source; Giving renown, tho' beyond it;
"Unsullied thine honour, all scriptures expound it;
"Of ignorance all-knowing foe; good deeds claiming;
"Un-passioned; by many names known—beyond naming;
"The substance of all things, in all hearts abiding;
"Be with us our aid, always in thee confiding;
"Abide in our hearts, Lord; all proud passions scatter,
"And bonds of duality, pain and earth shatter.

राम और
सनकादि
मुनियों का
संवाद

दोहा ३५

परमानंद कृपायतन मन परिपूरन काम ।
प्रेम भगति अनपायनी देहु हमहि श्रीराम ।।

DOHA 35

"O Rama! Revered One! Thou fountain of goodness
"And gladness all others above,
"Who the longings of all hearts fulfillest, give to us
"The unattained gift of true love.

चौपाई ३३

देहु भगति रघुपति अति पावनि । त्रिबिध ताप भव ताप नसावनि ।।
प्रनत काम सुरधेनु कलपतरु । होइ प्रसन्न दीजै प्रभु यह बरु ।।
भव बारिधि कुंभज रघुनायक । सेवत सुलभ सकल सुख दायक ।।
मन संभव दारुन दुख दारय । दीनबंधु समता बिस्तारय ।।
आस त्रास इरिषादि निवारक । बिनय बिबेक बिरति बिस्तारक ।।
भूप मौलि मनि मंडन धरनी । देहि भगति संसृति सरि तरनी ।।
मुनि मन मानस हंस निरंतर । चरन कमल बंदित अज संकर ।।
रघुकुल केतु सेतु स्रुति रच्छक । काल करम सुभाउ गुन भच्छक ।।
तारन तरन हरन सब दूषन । तुलसिदास प्रभु त्रिभुवन भूषन ।।

SANAK AND
OTHER
SAINTS
TALK WITH
RAMA

CHAUPAI 33

"Raghupati! Our hearts with that holy love fill
"That destroys ev'ry worldly and feverish ill;

"Universal Provider of saints' ev'ry want;¶
"Be thy favour upon us; this boon to us grant;

"Kumbhaj-like¶¶ the sea swall'wing of birth's and death's round;
"Giver of all joys, by thine own easily found;

"Making inward-born fevers and sorrows to cease;
"Friend of humble ones, giving them oneness and peace;

"Who dost envy, false hope, fear and such things subdue;
"Thro' whom gentleness, wisdom, and temp'rance accrue;

"Crowning gem of all monarchs adorning the earth,
"Grant this craft—Love—to cross o'er the river of birth.

¶ The figure is of the divine cow and age-long tree yielding always and for all.

¶¶ Also named Agastya, a star-born *rishi* who swallowed the sea when it offended him.

"In the saintly soul's lake thou the immortal swan;
"Whose feet Brahma and Siva gaze rev'rent upon;

"Crest of Raghu's line; Banks that Lake Scripture sustain;
"Before whom Time, nor Fate, nor Bonds Nat'ral remain;

"Ark of salvation thou, overcoming all ills—
"Tulsi Das's lord whose glory ev'ry sphere fills."

दोहा ३६

बार बार अस्तुति करि प्रेम सहित सिरु नाइ ।
ब्रह्मभवन सनकादि गे अति अभीष्ट बर पाइ ।।

DOHA 36

Thus did Sanak and those with him loving and often
In Rama's name hymns of praise lift;
Bowing low, to their heav'nly home then they returned,
Having gained now this long-desired gift.

चौपाई ३४

सन्त-असन्तों के लक्षण

सनकादिक बिधि लोक सिधाए । भ्रातन्ह राम चरन सिरु नाए ।।
पूँछत प्रभुहि सकल सकुचाहीं । चितवहिं सब मारुतसुत पाहीं ।।
सुनी चहहिं प्रभु मुख कै बानी । जो सुनि होइ सकल भ्रम हानी ।।
अंतरजामी प्रभु सब जाना । बूझत कहहु काह हनुमाना ।।
जोरि पानि कह तब हनुमंता । सुनहु दीनदयाल भगवंता ।।
नाथ भरत कछु पूँछन चहहीं । प्रस्न करत मन सकुचत अहहीं ।।
तुम्ह जानहु कपि मोर सुभाऊ । भरतहि मोहि कछु अंतर काऊ ।।
सुनि प्रभु बचन भरत गहे चरना । सुनहु नाथ प्रनतारति हरना ।।

CHAUPAI 34

When the saints for their heav'nly abode had departed,
His brothers at Rama's feet bowed happy-hearted;

Too shy to put straight to the Lord any question,
They turned eyes to Hanuman for his suggestion;

They wished for the story by Rama's own telling,
Whose voice is, once heard, a glad sound doubt dispelling.

The Lord, who knows each inward thought and desire,
Said to Hanuman, "What do you wish to enquire?"

Then with hands clasped, in deep rev'rence said Hanuman,
"It is this, O thou friend of the meek, Lord Bhagwan;

"In his heart Bharat wishes to question your highness;
"But shrinks from the asking because of his shyness."

Said Rama, "You know, friend, my mind and my dealings;
"Nor Bharat, nor I hide our thoughts or our feelings."

When Bharat heard this, he—at Rama's feet falling—
Said, "Help of all troubled ones, hear me now calling;

दोहा ३७

नाथ न मोहि संदेह कछु सपनेहुँ सोक न मोह ।
केवल कृपाँ तुम्हारिहिं कृपानंद संदोह ।।

DOHA 37

CHARACTERISTICS OF THE SAINTLY AND UNSAINTLY

"My lord! Now of sorrow, or doubting, or bafflement
"Not the least trace do I feel;
"By your kindness, my master, the one thing I know
"Is deep joy of the mind and true weal.

चौपाई ३५

करउँ कृपानिधि एक ढिठाई । मैं सेवक तुम्ह जन सुखदाई ।।
संतन कै महिमा रघुराई । बहु बिधि बेद पुरानन्ह गाई ।।
स्रीमुख तुम्ह पुनि कीन्हि बड़ाई । तिन्ह पर प्रभुहि प्रीति अधिकाई ।।
सुना चहौं प्रभु तिन्ह कर लच्छन । कृपासिंधु गुन ज्ञान बिचच्छन ।।
संत असंत भेद बिलगाई । प्रनतपाल मोहि कहहु बुझाई ।।
संतन्ह के लच्छन सुनु भ्राता । अगनित स्रुति पुरान बिख्याता ।।
संत असंतन्हि कै असि करनी । जिमि कुठार चंदन आचरनी ।।
काटइ परसु मलय सुनु भाई । निज गुन देइ सुगंध बसाई ।।

CHAUPAI 35

"O thou source of all kindness, one more thing I dare,
"As thy servant—all find peace in thy loving care;

"Of the things that to saintly ones true glory bring,
"Scriptures ancient and modern in many ways sing;

"I have heard you praise saintly ones with your own lips;
"I have seen that your unbounded love their heart grips;

"Of the marks of such saintliness, Lord, would I learn
"From thee, who dost true goodness and wisdom discern;

"Tell me, Friend of the humble, that I may descry
"Where between saint and unsaintly diff'rences lie."

"Listen, brother! Beyond all man's count," said the Lord,
"Are the marks of the saint which the scriptures record;

"The same diff'rence is found 'tween the evil and good
"As marks out the hard axe from the sweet sandal-wood;

"When the sandal-wood, brother, is struck by the axe,
"The wood gives its sweet scent to the thing that attacks;

दोहा ३८

ता तें सुर सीसन्ह चढ़त जगबल्लभ स्रीखंड ।
अनल दाहि पीटत घनहिं परसु बदनु यह दंड ॥

सन्त-असन्तों
के लक्षण

DOHA 38

"Sandal-wood thus a place on divine heads attains,
"The whole world's keen desire to it turning;
"The axe has this punishment—hard it is beaten
"When red from a fire fiercely burning.

चौपाई ३६

बिषय अलंपट सील गुनाकर । पर दुख दुख सुख सुख देखे पर ॥
सम अभूतरिपु बिमद बिरागी । लोभामरष हरष भय त्यागी ॥
कोमलचित दीनन्ह पर दाया । मन बच क्रम मम भगति अमाया ॥
सबहिं मानप्रद आपु अमानी । भरत प्रान सम मम ते प्रानी ॥
बिगत काम मम नाम परायन । सांति बिरति बिनती मुदितायन ॥
सीतलता सरलता मयत्री । द्विज प्रद प्रीति धरम जनयत्री ॥
ये सब लच्छन बसहिं जासु उर । जानहु तात संत संतत फुर ॥
सम दम नियम नीति नहिं डोलहिं । परुष वचन कबहूँ नहिं बोलहिं ॥

CHAUPAI 36

"He who courte'us and good, free from all sensu'l snares,
"In the joys and the sorrows of other men shares;

"Seeing all things alike; with no foe, lust or greed;
"From all envy, wrath, unrestrained joy and fear freed;

"Merciful to the humble, meek-minded and mild;
"In thought, word and deed my devotee undefiled;

"Without pride yielding due respect to ev'ry other;
"To me dearer than my own life is he, brother.

"Those to me attached, free from passionate weakness;
"The happy abodes of peace, temp'rance and meekness;

"Who calmly with friendliness walk a straight course;
"Counting rev'rence for Brahmans religion's first source;

"Those in whose hearts, my brother, these features are found,
"Are true saints, and their saintliness constant and sound;

"They from calm, temp'rate, rev'rent, pure ways never move,
"Never speaking harsh words—thus their saintliness prove.

CHARACTERISTICS OF THE SAINTLY AND UNSAINTLY

दोहा ३९

निंदा अस्तुति उभय सम ममता मम पद कंज ।
ते सज्जन मम प्रान प्रिय गुन मंदिर सुख पुंज ।।

DOHA 39

"Those who to me devoted in praise or in blame,
"In their hearts maintain calmness and poise,
"They are saintly ones, dear to me as my own life,
"Shrines of virtue and founts of true joys.

चौपाई ३७

सुनहु असंतन्ह केर सुभाऊ । भूलेहुँ संगति करिअ न काऊ ।।
तिन्ह कर संग सदा दुखदाई । जिमि कपिलहि घालइ हरहाई ।।
खलन्ह हृदयँ अति ताप बिसेषी । जरहिं सदा पर संपति देखी ।।
जहँ कहुँ निंदा सुनहिं पराई । हरषहिं मनहुँ परी निधि पाई ।।

काम क्रोध मद लोभ परायन । निर्दय कपटी कुटिल मलायन ।।
वयरु अकारन सव काहू सों । जो कर हित अनहित ताहू सों ।।
झूठइ लेना झूठइ देना । झूठइ भोजन झूठ चबेना ।।
बोलहिं मधुर बचन जिमि मोरा । खाइ महा अहि हृदय कठोरा ।।

CHAUPAI 37

"Listen now, as I tell the unsaintly ones' traits,
"To consort with whom, tho' not intended, ne'er pays;

"Where they mix, such bring trouble—'tis always the same,
"As a stray lawless cow troubles those that are tame;

"In the heart of the wicked a flaming fire burns;
"Seeing someone with goods, for them fiercely he yearns; १२७९

"But he's happy when hearing another defamed,
"Just as tho' he had found treasure lying unclaimed; 1279

"Engrossed always in bad temper, lust, greed and meanness;
"Hard-hearted, perverse, false, the home of uncleanness;

सन्त-असन्तों
के लक्षण

"The foe of all others, with no rhyme or reason;
"For good ill returning; good answ'ring by treason;

"He's false in his giving and false in receiving;
"In feast or fast, great or small, always deceiving;

"A great noise and show like the peacock he makes,
"But hard-hearted like that bird which eats up great snakes;

दोहा ४०

पर द्रोही पर दार रत पर धन पर अपवाद ।
ते नर पाँवर पाप मय देह धरे मनुजाद ।।

DOHA 40

"Others hating, he's after their wives, or their wealth,
"Or their harm and disgrace all the while;
"He is just like a demon incarnate, in ev'ry way
"Sinful and stupid and vile.

चौपाई ३८

लोभइ ओढ़न लोभइ डासन । सिस्नोदर पर जमपुर त्रास न ।।
काहू की जौं सुनहिं बड़ाई । स्वास लेहिं जनु जूड़ी आई ।।
जब काहू कै देखहिं बिपती । सुखी भए मानहुँ जग नृपती ।।
स्वारथरत परिवार बिरोधी । लंपट काम लोभ अति क्रोधी ।।
मातु पिता गुर बिप्र न मानहिं । आपु गए अरु घालहिं आनहिं ।।
करहिं मोहबस द्रोह परावा । संत संग हरि कथा न भावा ।।
अवगुन सिंधु मंदमति कामी । बेद बिदूषक परधन स्वामी ।।
बिप्रद्रोह सुरद्रोह बिसेषा । दंभ कपट जियँ धरें सुबेषा ।।

१२८०

1280

CHAUPAI 38

"With greed as his clothing and greed as his bedding,
"A glutton, and lustful, not even Death dreading;
"At news of advancement another is making,
"He's like one with fever—all panting and shaking;

CHARACTERISTICS OF THE SAINTLY AND UNSAINTLY

"On seeing another's distresses, elation
"Comes o'er him as tho' he ruled o'er ev'ry nation;
"At outs with his kinsfolk, self-centered and vicious,
"Extremely hot-tempered, sensu'l, avaricious;
"He heeds not his parents, his priests, or his teachers;
"Himself lost, he tries to destroy fellow-creatures;
"The folly that binds him his enmity fires;
"He nor worship of God nor saints' comp'ny desires;
"A deep ocean of wrong; a gross mind with foul ends;
"Scripture sland'ring while other men's money he spends;
"Counting Brahmans and heav'nly ones chiefly his foes;
"He's a rascal at heart, tho' a fine front he shows.

दोहा ४१

ऐसे अधम मनुज खल कृतजुग त्रेताँ नाहिं ।
द्वापर कछुक बृंद बहु होइहहिं कलिजुग माहिं ।।

DOHA 41

"In the Golden Age and the next—long past—such rogues
"Could not be found, for there were not any;
"The third age that followed had some; but in this
"Last and Dark Evil Age there are many.

चौपाई ३९

परहित सरिस धर्म नहिं भाई । पर पीडा सम नहिं अधमाई ॥
निर्नय सकल पुरान बेद कर । कहेउँ तात जानहिं कोबिद नर ॥
नर सरीर धरि जे पर पीरा । करहिं ते सहहिं महा भव भीरा ॥
करहिं मोहबस नर अघ नाना । स्वारथ रत परलोक नसाना ॥
काल रूप तिन्ह कहँ मैं भ्राता । सुभ अरु असुभ कर्म फल दाता ॥
अस बिचारि जे परम सयाने । भजहिं मोहि संसृति दुख जाने ॥
त्यागहिं कर्म सुभासुभ दायक । भजहिं मोहि सुर नर मुनि नायक ॥
संत असंतन्ह के गुन भाषे । ते न परहिं भव जिन्ह लखि राखे ॥

CHAUPAI 39

सन्त-असन्तों के लक्षण

"Helping others is sincere religion's high peak;
"Chief of sins this—the harm of another to seek;

"This, my brother, is what scriptures new and old teach;
"This is what truly learned and wise men all preach;

"They who cause others suffering as men here on earth,
"Must endure bitter suff'ring thro' birth upon birth;

"If a man commits evil to gain selfish joys,
"Hope of heav'nly bliss he in his folly destroys;

"To all such I am Fate, brother—grim part to fill;
"From me all get the fruits of their deeds, good or ill.

"They who ponder this know in this world suff'ring lies,
"And will yield me true worship—those thoughtful and wise;

"By them deeds, for their fruits good or ill, are ignored,
"And as ruler of all beings am I adored.

"I have told you the traits of the evil and good;
"Those who heed this will not sink in life's swelling flood.

दोहा ४२

सुनहु तात माया कृत गुन अरु दोष अनेक ।
गुन यह उभय न देखिअहिं देखिअ सो अबिबेक ।।

DOHA 42

"Listen brother! The things seeming good or ill, born
"Of Illusion, are far beyond counting;
"The chief fault is in paying heed to such things,
"The chief virtue is in both discounting."

चौपाई ४०

श्रीमुख बचन सुनत सब भाई । हरषे प्रेमु न हृदयँ समाई ।।
करहिं बिनय अति बारहिं बारा । हनूमान हियँ हरष अपारा ।।
पुनि रघुपति निज मंदिर गए । एहि बिधि चरित करत नित नए ।।
बार बार नारद मुनि आवहिं । चरित पुनीत राम के गावहिं ।।
नित नव चरित देखि मुनि जाहीं । ब्रह्मलोक सब कथा कहाहीं ।।
सुनि बिरंचि अतिसय सुख मानहिं । पुनि पुनि तात करहु गुन गानहिं ।।
सनकादिक नारदहि सराहहिं । जद्यपि ब्रह्म निरत मुनि आहहिं ।।
सुनि गुन गान समाधि बिसारी । सादर सुनहिं परम अधिकारी ।।

CHARACTERISTICS OF THE SAINTLY AND UNSAINTLY

CHAUPAI 40

These things being told them in Rama's own voice
Filled the brothers with new love and made them rejoice;

Sincere worship upon him they humbly bestowed;
Hanuman too his unbounded happiness showed.

To his own dwelling then Raghupati retired;
But things frequently like those just given transpired;

Many times saintly Narad came thus to this place,
And afresh sang of Lord Rama's goodness and grace;

Ev'ry visit the vision of new deeds afforded,
Which Narad, returning, in heaven recorded;

These stories when told to him pleased the Creator;
"Son, tell them again!" he besought the narrator.

Saint Sanak and others extolled Narad's merit;
Tho' seeking absorption in One Supreme Spirit,

They rev'rently heard him this story relating;
Above all 'twas their right—gone deep contemplating!

दोहा ४३

जीवनमुक्त ब्रह्मपर चरित सुनहिं तजि ध्यान ।
जे हरिकथाँ न करहिं रति तिन्ह के हिय पाषान ।।

DOHA 43

Those freed from life's bonds leave their spirit-absorption,
For stories of Rama imparted;
But those who are not moved and drawn by these stories,
Of all men are most stony-hearted.

चौपाई ४१

एक बार रघुनाथ बोलाए । गुर द्विज पुरबासी सब आए ।।
बैठे गुर मुनि अरु द्विज सज्जन । बोले बचन भगत भव भंजन ।।
सुनहु सकल पुरजन मम बानी । कहउँ न कछु ममता उर आनी ।।
नहिं अनीति नहिं कछु प्रभुताई । सुनहु करहु जो तुम्हहि सोहाई ।।
सोइ सेवक प्रियतम मम सोई । मम अनुसासंन मानइ जोई ।।
जौं अनीति कछु भाषौं भाई । तौ मोहि बरजहु भय बिसराई ।।
बड़े भाग मानुष तनु पावा । सुर दुर्लभ सब ग्रंथन्हि गावा ।।
साधन धाम मोच्छ कर द्वारा । पाइ न जेहिं परलोक सँवारा ।।

धर्म और
भक्ति का
उपदेश

CHAUPAI 41

One day to his palace Lord Rama invited
Priests, teachers and citizens; all came delighted;

When all in their places were hon'rably seated,
He spoke these words by which saints' fears are defeated:

"My people! Give ear to my words and pay heed!
"They are not said for my selfish ends or my need;

"Not to do an injustice, or my will enforce;
"Listen! Then follow what seems to you the right course.

"He is truly my servant and dear to me ever,
"Who gives to my known will his earnest endeavour;

"If I should say unworthy things in your hearing,
"Such things then forbid! At once stop me, unfearing!

" 'Tis fortunate when the soul human form reaches—
"For heav'nly ones hard to reach, so scripture teaches;

"A place for good discipline, salvation's gate,
"Alas! for men who heed not their future estate.

दोहा ४४

सो परत्र दुख पावइ सिर धुनि धुनि पछिताइ ।
कालहि कर्महि ईस्वरहि मिथ्या दोस लगाइ ।।

DOHA 44

"They reaching the next life and coming to suff'ring,
"Will weep and bewail, now repenting;
"They falsely will blame their times, fate, even God!
"But 'twill be too late then for relenting.

TRUE
RELIGION
AND VIRTUE
EXPOUNDED

चौपाई ४२

एहि तन कर फल बिषय न भाई । स्वर्गउ स्वल्प अंत दुखदाई ।।
नर तनु पाइ बिषयँ मन देहीं । पलटि सुधा ते सठ बिष लेहीं ।।
ताहि कबहुँ भल कहइ न कोई । गुंजा ग्रहइ परस मनि खोई ।।
आकर चारि लच्छ चौरासी । जोनि भ्रमत यह जिव अबिनासी ।।
फिरत सदा माया कर प्रेरा । काल कर्म सुभाव गुन घेरा ।।
कबहुँक करि करुना नर देही । देत ईस बिनु हेतु सनेही ।।
नर तनु भव बारिधि कहुँ बेरो । सनमुख मरुत अनुग्रह मेरो ।।
करनधार सदगुर दृढ़ नावा । दुर्लभ साज सुलभ करि पावा ।।

CHAUPAI 42

"The purpose of this life is not joy in things;
"For a while that's like heav'n, but at last sorrow brings;

"If a soul for mere thing-joys this body should use,
" 'Tis like giving up life-nectar poison to choose;

"To retain a small seed and lose life's magic stone—
"This as worthy and wise none would ever dare own;
"More than eight million births before each soul are lying,
"Thro' which it must wander forever undying;
"It wanders wherever Illusion may take it;
"The road is as time, deeds and nature may make it,
"At length it may by divine love's gracious giving—
"No other cause—be here in human form living,
"Man's life is a raft on Existence' great ocean;
"My grace is the kind wind that gives to it motion;
"A master of truth keeps the helm firm and steady—
"Not easily found, but when found always ready!

दोहा ४५

जो न तरइ भवसागर नर समाज अस पाइ ।
सो कृत निंदक मंदमति आतमहन गति जाइ ॥

धर्म और
भक्ति का
उपदेश

DOHA 45

"If born here and living as man, this great ocean
"Is not then and finally crossed,
"The soul curses its fate, altho' by its own folly
"And suicide-action 'tis lost.

चौपाई ४३

जौं परलोक इहाँ सुख चहहू । सुनि मम बचन हृदयँ दृढ गहहू ॥
सुलभ सुखद मारग यह भाई । भगति मोरि पुरान स्रुति गाई ॥
ज्ञान अगम प्रत्यूह अनेका । साधन कठिन न मन कहुँ टेका ॥
करत कष्ट बहु पावइ कोऊ । भगति हीन मोहि प्रिय नहिं सोऊ ॥
भगति सुतंत्र सकल सुख खानी । बिनु सतसंग न पावहिं प्रानी ॥
पुन्य पुंज बिनु मिलहिं न संता । सतसंगति संसृति कर अंता ॥
पुन्य एक जग महुँ नहिं दूजा । मन क्रम बचन बिप्र पद पूजा ॥
सानुकूल तेहि पर मुनि देवा । जो तजि कपटु करइ द्विज सेवा ॥

CHAUPAI 43

“If you wish for true joy in this world and the next,
“Hear my words, and on them be your heart firmly fix’t;

“There is one road, found easily, that such joy gives—
“Road of him, scripture says, who for love of me lives.

“Ways of knowledge are difficult—many a hindrance,
“Hard methods, with for the mind no sure dependence;

“Some turn to the ways of self-torture and suff’ring
“In vain—they know not my love if no love off’ring;

“True love’s way gives freedom and joy never-ending;
“ ’Tis found only when time in saints’ comp’ny spending;

“Saints’ comp’ny comes only with good deeds’ assistance;
“Their comp’ny gained frees from this earth-bound existence;

“By one chief good deed here is such blessing brought—
“Giving Brahmans due honour in word, deed and thought;

“All the gods to that person are kindly inclined,
“Who will serve the Twice-born with sincere, guileless mind.

TRUE
RELIGION
AND VIRTUE
EXPOUNDED

दोहा ४६

औरउ एक गुपुत मत सबहि कहउँ कर जोरि ।
संकर भजन बिना नर भगति न पावइ मोरि ।।

DOHA 46

“There is one other deep secret thing I would say,
“My hands folding with this earnest plea:
“Without worshipping rev’rently Lord Siva, none
“Can attain upto true love for me.

चौपाई ४४

कहहु भगति पथ कवन प्रयासा । जोग न मख जप तप उपबासा ।।
सरल सुभाव न मन कुटिलाई । जथा लाभ संतोष सदाई ।।
मोर दास कहाइ नर आसा । करइ तौ कहहु कहा बिस्वासा ।।
बहुत कहउँ का कथा बढ़ाई । एहि आचरन बस्य मैं भाई ।।

बैर न बिग्रह आस न त्रासा । सुखमय ताहि सदा सब आसा ॥
अनारंभ अनिकेत अमानी । अनघ अरोष दच्छ बिज्ञानी ॥
प्रीति सदा सज्जन संसर्गा । तृन सम बिषय स्वर्ग अपबर्गा ॥
भगति पच्छ हठ नहिं सठताई । दुष्ट तर्क सब दूरि बहाई ॥

CHAUPAI 44

"By what labours can love's way be won? Not by fasting,
"Absorption, or off'rings, or rites everlasting;
"But simple sincereness, no guile or resentment,
"And in any lot that befalls calm contentment;
"If on others man depends, feeling he must,
"Tho' he calls himself my servant, where is his trust? १२८७
"But there's no further need of prolonging my tale; 1287
"These in brief are the things that win me without fail:
"That one's hopes are fulfilled who, in joyous repose,
"Neither fears nor depends on men, nor counts them foes;
"Who does not in birth, place, or fame center his hopes;
"Who without wrong or wrath with each thing wisely copes;
"Who with love welcomes ev'ry good man and good cause;
"Who counts earthly—yes, even joys heav'nly mere straws;
"Who is not, even in love's cause, narrow or spiteful,
"But shuns ev'rything that is evil and hateful.

धर्म और
भक्ति का
उपदेश

दोहा ४७

मम गुन ग्राम नाम रत गत ममता मद मोह ।
ता कर सुख सोइ जानइ परानंद संदोह ॥

DOHA 47

"Who without the least selfish passion or pride
"Is to my name and nature devoted;
"The joy of that one is the true joy supreme—
"This is truth that can never be doubted."

चौपाई ४५

सुनत सुधासम बचन राम के । गहे सबनि पद कृपाधाम के ॥
जननि जनक गुर बंधु हमारे । कृपानिधान प्रान ते प्यारे ॥
तनु धनु धाम राम हितकारी । सब बिधि तुम्ह प्रनतारति हारी ॥
असि सिख तुम्ह बिनु देइ न कोऊ । मातु पिता स्वारथ रत ओऊ ॥
हेतु रहित जग जुग उपकारी । तुम्ह तुम्हार सेवक असुरारी ॥
स्वारथ मीत सकल जग माहीं । सपनेहुँ प्रभु परमारथ नाहीं ॥
सब के बचन प्रेम रस साने । सुनि रघुनाथ हृदयँ हरषाने ॥
निज निज गृह गए आयसु पाई । बरनत प्रभु बतकही सुहाई ॥

CHAUPAI 45

TRUE RELIGION AND VIRTUE EXPOUNDED

As those gathered there heard his words nectar-sweet,
They adoringly fell at the Kindly One's feet,

Saying, "Father are you, mother, teacher and friend,
"Dearer to us than life, on whose grace we depend;

"Thou our true benefactor in all things dost prove;
"All distress for those who trust thee thou dost remove;

"Such good precepts by no other could be imparted;
"In truth, even parents are all selfish-hearted;

"Tho' we, Demon's Foe, have no claims, in all ages
"The help of thy servants thy grace, Lord, engages;

"When people make friends, their own ends they are viewing;
"Not one can be found life's true purpose pursuing."

Lord Raghunath his people's words heard upwelling
From love in their hearts, his own heart with joy swelling;

Permitted by him, to their homes they returned,
Their one theme as they talked things from him they had learned.

दोहा ४८

उमा अवधबासी नर नारि कृतारथ रूप ।
ब्रह्म सच्चिदानंद घन रघुनायक जहँ भूप ॥

DOHA 48

(Said Lord Siva to Uma: The people of Avadh
Were all in life's true aim successful,
As must be where reigns Raghunayak as king,
The Embodied Supreme and All Blissful.)

चौपाई ४६

एक बार बसिष्ठ मुनि आए । जहाँ राम सुखधाम सुहाए ॥
अति आदर रघुनायक कीन्हा । पद पखारि चरनोदक लीन्हा ॥
राम सुनहु मुनि कह कर जोरी । कृपासिंधु बिनती कछु मोरी ॥
देखि देखि आचरन तुम्हारा । होत मोह मम हृदयँ अपारा ॥
महिमा अमित बेद नहिं जाना । मैं केहि भाँति कहउँ भगवाना ॥
उपरोहिती कर्म अति मंदा । बेद पुरान सुमृति कर निंदा ॥
जब न लेउँ मैं तब बिधि मोही । कहा लाभ आगें सुत तोही ॥
परमातमा ब्रह्म नर रूपा । होइहि रघुकुल भूषन भूपा ॥

CHAUPAI 46

धर्म और
भक्ति का
उपदेश

Vashishth, saintly sage, to the palace one day
Came, a visit to Rama the Blessed to pay;

Rama offered all honours due his saintly rank,
Washed his feet and of that holy water then drank.

Said the saint with hands clasped, "One petition I make;
"Hear me, Rama, I pray, for thine own mercy's sake!

"Seeing often thy deeds and thy ways, I confess
"Thoughts bewild'ring and puzzling my poor heart possess;

"When the scriptures, my lord, cannot fathom thy glory,
"Can one such as I—as he should—tell the story?

"A fam'ly priest's service is mean—I despise it,
"And scripture in ev'ry form always decries it;

"Lord Brahma said to me when I would refuse it,
" 'You'll gain in the end, son, by this if you choose it;

" 'The great Supreme Spirit as man will be born,
" 'And as king will the fam'ly of Raghu adorn.'

दोहा ४९

तब मैं हृदयँ बिचारि किय जोग जज्ञ ब्रत दान ।
जा कहुँ करिअ सो पैहउँ धर्म न एहि सम आन ।।

DOHA 49

"Then at heart I said, Him to whom I offer gifts,
"Absorbed mind, sacrifices and pray'rs,
"Him I surely shall win to at last, there is naught
"In religion that with this compares.

चौपाई ४७

१२९०

1290

जप तप नियम जोग निज धर्मा । स्रुति संभव नाना सुभ कर्मा ।।
ज्ञान दया दम तीरथ मज्जन । जहँ लगि धर्म कहत स्रुति सज्जन ।।
आगम निगम पुरान अनेका । पढ़े सुने कर फल प्रभु एका ।।
तव पद पंकज प्रीति निरंतर । सब साधन कर यह फल सुंदर ।।
छूटइ मल कि मलहि के धोएँ । घृत कि पाव कोउ बारि बिलोएँ ।।
प्रेम भगति जल बिनु रघुराई । अभिअंतर मल कबहुँ न जाई ।।
सोइ सर्बज्ञ तज्ञ सोइ पंडित । सोइ गुन गृह बिज्ञान अखंडित ।।
दच्छ सकल लच्छन जुत सोई । जाकें पद सरोज रति होई ।।

TRUE
RELIGION
AND VIRTUE
EXPOUNDED

CHAUPAI 47

"Scripture all kinds of good deeds enjoins and allows—
"Penance, pray'r, worship forms, daily duties and vows,

"Bathing, pilgrimage, kindly deeds, temp'rance and learning;
"These scriptures and saints urge, their value discerning;

"But old and new scriptures—by hearing or reading—
"Can show us but one fruit of these worth our heeding;

" 'Tis that we love thee with our whole heart and mind;
"We, with all our devices, none better can find.

"One can never by filthy means wash out filth's stain;
"Churning water one never can butter obtain;

"Unless trust and love, water-like, using within,
"One can wash away never the heart's inbred sin;

“The true scholar in things vital, beyond dispute,
“With a knowledge of truth and worth, none can refute;
“Truly gifted, in whom all things worthy are found,
“Is the man to thy feet in true love closely bound.

दोहा ५०

नाथ एक बर माँगउँ राम कृपाँ करि देहु ।
जन्म जन्म प्रभु पद कमल कबहुँ घटै जनि नेहु ।। §

DOHA 50

“O my gracious Lord Rama, but one thing I ask;
“In thy mercy grant this my petition,
“That my love for thy lotus-feet never may lessen
“In each future birth and condition.”

धर्म और
भक्ति का
उपदेश

चौपाई ४८

अस कहि मुनि बसिष्ठ गृह आए । कृपासिंधु के मन अति भाए ।।
हनूमान भरतादिक भ्राता । संग लिए सेवक सुखदाता ।।
पुनि कृपाल पुर बाहेर गयऊ । गज रथ तुरग मँगावत भयऊ ।।
देखि कृपाँ करि सकल सराहे । दिए उचित जिन्ह जिन्ह तेइ चाहे ।।
हरन सकल स्रम प्रभु स्रम पाई । गए जहाँ सीतल अवँराई ।।
भरत दीन्ह निज बसन डसाई । बैठे प्रभु सेवहिं सब भाई ।।
मारुतसुत तब मारुत करई । पुलक बपुष लोचन जल भरई ।।
हनूमान सम नहिं बड़ भागी । नहिं कोउ राम चरन अनुरागी ।।
गिरिजा जासु प्रीति सेवकाई । बार बार प्रभु निज मुख गाई ।।

CHAUPAI 48

With these words the saint went back to his abode,
And the joy of his heart the All-gracious One showed.
Then his brothers, his servants and Hanuman taking,
For whom he some chance of joy always was making,
He came to a clear spot outside city borders,
And for elephants, cars and horses gave orders;

He gave these an appraising, commending look,
Then each man at his word what he wished from them took.

Feeling tired, he then, who to those tired brings new zest,
To a cool quiet mango-grove went for brief rest;

Bharat spread his own scarf on the ground; the Lord made
That his seat, and his brothers their love's service paid;

The Wind's Son his time fanning a soft breeze employed,
Body thrilled, eyes tear-filled—he such service enjoyed;

Hanuman above all was a fortunate one;
More devoted to Rama than he there was none.

(Siva said, Often with his own lips does the Lord
This one's service and love, Uma, gladly record.)

दोहा ५१

¤ तेहि अवसर मुनि नारद आए करतल बीन ।
गावन लागे राम कल कीरति सदा नबीन ।।

TRUE RELIGION AND VIRTUE EXPOUNDED

DOHA 51

At that time, as they sat there, came Narad the saint,
Bringing with him his sweet far-famed lute,
And sang Lord Rama's virtue and fame, a glad theme
Ever fresh, all occasions to suit:

चौपाई ४९

मामवलोकय पंकज लोचन । कृपाँ बिलोकनि सोच बिमोचन ।।
नील तामरस स्याम काम अरि । हृदय कंज मकरंद मधुप हरि ।।
जातुधान बरूथ बल भंजन । मुनि सज्जन रंजन अघ गंजन ।।
भूसुर ससि नव बृंद बलाहक । असरन सरन दीन जन गाहक ।।
भुजबल बिपुल भार महि खंडित । खर दूषन बिराध बध पंडित ।।
रावनारि सुखरूप भूपबर । जय दसरथ कुल कुमुद सुधाकर ।।
सुजसु पुरान बिदित निगमागम । गावत सुर मुनि संत समागम ।।
कारुनीक ब्यलीक मद खंडन । सब बिधि कुसल कोसला मंडन ।।
कलि मल मथन नाम ममताहन । तुलसिदास प्रभु पाहि प्रनत जन ।।

CHAUPAI 49

"Upon me, Lord, I pray, turn thy lotus-like eyes,
"In whose kind look deliv'rance from all sorrow lies;

"Thy dark lotus-like body is Passion's great foe;
"To the heart, like a bee to the flow'r, thou dost go;

"Thy great might the whole army of demons destroys;
"Sin o'ercoming, in thee find the godly true joys;

"To the heav'n-born as rain-clouds to young plants upspringing;
"The friend of the meek; to the helpless help bringing;

"By whose mighty arm has earth's burden been lifted;
"With pow'rs to kill Dushan and such demons gifted.

"Hail! Ravan's Foe, Incarnate Bliss, King of Kings!
"Moon that to Dasrath's lotus-like line new life brings!

"Scriptures ancient and modern thy glory proclaim;
"When they gather saints, sages and gods praise thy name;

"Who dost overcome devilish pride and conceit;
"In whom all good and glory of Kosala meet;

"Thy name from selfish ills of this Dark Age defends."
(Lord on whom meek and suppliant Tulsi depends.)

धर्म और
भक्ति का
उपदेश

दोहा ५२

प्रेम सहित मुनि नारद बरनि राम गुन ग्राम ।
सोभासिंधु हृदयँ धरि गए जहाँ बिधि धाम ।।

DOHA 52

Thus with loving devotion the singing Saint Narad
The virtues of Lord Rama sang;
Then his heart with the Lord's glory filled he returned;
Heaven too with his song of praise rang.

चौपाई ५०

गिरिजा सुनहु बिसद यह कथा । मैं सब कही मोरि मति जथा ।।
राम चरित सत कोटि अपारा । स्रुति सारदा न बरनै पारा ।।
राम अनंत अनंत गुनानी । जन्म कर्म अनंत नामानी ।।

जल सीकर महि रज गनि जाहीं । रघुपति चरित न बरनि सिराहीं ।।
बिमल कथा हरि पद दायनी । भगति होइ सुनि अनपायनी ।।
उमा कहिउँ सब कथा सुहाई । जो भुसुंडि खगपतिहि सुनाई ।।
कछुक राम गुन कहेउँ बखानी । अब का कहौं सो कहहु भवानी ।।
सुनि सुभ कथा उमा हरषानी । बोलीं अति बिनीत मृदु बानी ।।
धन्य धन्य मैं धन्य पुरारी । सुनेउँ राम गुन भव भय हारी ।।

CHAUPAI 50

Now, (said Siva), the tale of his glory I've told;
You've heard, Uma, all my mind can fathom or hold!

Rama's deeds—countless millions thro' ages prolonged,
१२९४ Neither scripture can tell, nor Sharda magic-tongued;

Countless virtues in infinite Rama all blending
1294 We see, with his names, births, and doings unending;

One might count all earth-grains, or drops in the ocean!
But tell Rama's deeds? No! 'Tis folly, the notion!

TRUE RELIGION AND VIRTUE EXPOUNDED

By this holy story one wins place in heaven;
By hearing it deathless devotion is given.

I have told you the whole story now in few words,
As Bhusundi told it to Garur, King of Birds;

But a small part I've told of the Lord's ways and life;
Now what more shall I tell you, Bhawani—my wife?

Hearing this wondrous tale, Uma's face with joy shone,
And she said to her husband in sweet, modest tone:

I am blessed indeed, my lord, blest beyond telling,
By hearing of Rama's ways all fears dispelling;

दोहा ५३

तुम्हरी कृपाँ कृपायतन अब कृतकृत्य न मोह ।
जानेउँ राम प्रताप प्रभु चिदानंद संदोह ।।
नाथ तवानन ससि स्रवत कथा सुधा रघुबीर ।
स्रवन पुटन्हि मन पान करि नहिं अघात मतिधीर ।।

DOHA 53

By your kindness, Kindly One, have I attained
My chief end, and all doubts are removed;
Rama is Lord Supreme, sum of all bliss and truth—
This to me by his power is proved;

From the lips of your moon-like face flows, my dear lord,
Rama's story in nectar-like drops;
The mind drinking it in thro' ear-cups, howe'er patient,
Is eager for more when it stops.

चौपाई ५१

राम चरित जे सुनत अघाहीं । रस बिसेष जाना तिन्ह नाहीं ॥
जीवनमुक्त महामुनि जेऊ । हरि गुन सुनहिं निरंतर तेऊ ॥
भवसागर चह पार जो पावा । राम कथा ता कहँ दृढ नावा ॥
बिषइन्ह कहँ पुनि हरि गुन ग्रामा । स्रवन सुखद अरु मन अभिरामा ॥
स्रवनवंत अस को जग माहीं । जाहि न रघुपति चरित सुहाहीं ॥
ते जड जीव निजात्मक घाती । जिन्हहि न रघुपति कथा सोहाती ॥
हरि चरित्र मानस तुम्ह गावा । सुनि मैं नाथ अमित सुख पावा ॥
तुम्ह जो कही यह कथा सुहाई । कागभुसुंडि गरुड प्रति गाई ॥

१२९५

1295

धर्म और
भक्ति का
उपदेश

CHAUPAI 51

One who says, hearing of Rama's ways, "Tis enough,"
Its true essence knows not, 'tis to him common stuff;

But the most godly person, one freed from life's bonds,
When he hears it, with one wish—to hear more—responds.

He who as a strong boat Rama's story will board,
Of a crossing o'er life's troubled sea is assured;

Even worldly ones, when the Lord's story was sung,
Have found peace of mind as their ears on those strains hung.

In the whole world can one such be found, having ears,
Who is not gladdened when Rama's story he hears?

They are senseless indeed, murd'rers of their own souls,
O'er whom joyless and meaningless this story rolls;

While this Lake of Lord Rama's Deeds you have recited,
My heart, lord, has been beyond all bounds delighted.

But this pleasing tale that to me you've been bringing
Came first to Garur by Crow-Bhusundi's singing;

दोहा ५४

बिरति ज्ञान बिज्ञान दृढ राम चरन अति नेह ।
बायस तन रघुपति भगति मोहि परम संदेह ।।

DOHA 54

That a crow's form devotion to Rama should take,
And that form with warm love should express
Self-denial, true learning and wisdom—this causes
My mind perplexed doubts, I confess.

चौपाई ५२

CONVERSATION OF BHUSUNDI AND GARUR

नर सहस्र महँ सुनहु पुरारी । कोउ एक होइ धर्म ब्रत धारी ।।
धर्मसील कोटिक महँ कोई । बिषय बिमुख बिराग रत होई ।।
कोटि बिरक्त मध्य स्रुति कहई । सम्यक ज्ञान सकृत कोउ लहई ।।
ज्ञानवंत कोटिक महँ कोऊ । जीवनमुक्त सकृत जग सोऊ ।।
तिन्ह सहस्र महुँ सब सुख खानी । दुर्लभ ब्रह्मलीन बिज्ञानी ।।
धर्मसील बिरक्त अरु ज्ञानी । जीवनमुक्त ब्रह्मपर प्रानी ।।
सब तें सो दुर्लभ सुरराया । राम भगति रत गत मद माया ।।
सो हरि भगति काग किमि पाई । बिस्वनाथ मोहि कहहु बुझाई ।।

CHAUPAI 52

Listen, Purari¶! Among a thousand men born
Here and there, one may be to devout duties sworn;

But among many thousands so living just one
Will be found to deny self and worldly ways shun;

Among thousands thus self-controlled, scripture maintains,
One by long effort—maybe—true knowledge attains;

¶ One name of Siva, foe of the demon Pur.

Maybe one among thousands of learning and worth
May succeed at length in gaining freedom from birth;

Among thousands such one may attain peace of mind,
With the Supreme united—hard such are to find.

The life worshipful, self-controlled, learned and wise,
Freed from birth, one with Brahma—the way upward lies;

Harder still, higher yet, King of Gods, is this last—
By true passionless love to the Lord to hold fast.

Tell me, Lord of All, how a mere crow can achieve
To the Lord such devotion; 'Tis hard to believe!

दोहा ५५

राम परायन ज्ञान रत गुनागार मतिधीर ।
नाथ कहहु केहि कारन पायउ काग सरीर ॥

DOHA 55

So devoted to Rama and wisdom, so resolute,
Virtuous too—I would know
What the reason could be, lord, that such a great person
Was found in the form of a crow.

भुशुंडि-गरुड-संवाद

चौपाई ५३

यह प्रभु चरित पवित्र सुहावा । कहहु कृपाल काग कहँ पावा ॥
तुम्ह केहि भाँति सुना मदनारी । कहहु मोहि अति कौतुक भारी ॥
गरुड महा ज्ञानी गुनरासी । हरि सेवक अति निकट निवासी ॥
तेहिं केहि हेतु काग सन जाई । सुनी कथा मुनि निकर बिहाई ॥
कहहु कवन बिधि भा संबादा । दोउ हरि भगत काग उरगादा ॥
गौरि गिरा सुनि सरल सुहाई । बोले सिव सादर सुख पाई ॥
धन्य सती पावन मति तोरी । रघुपति चरन प्रीति नहिं थोरी ॥
सुनहु परम पुनीत इतिहासा । जो सुनि सकल सोक भ्रम नासा ॥
उपजइ राम चरन बिस्वासा । भव निधि तर नर बिनहिं प्रयासा ॥

CHAUPAI 53

How a crow could such holy, devoted state reach—
Of thy kindness, the secret of this to me teach;

Also, how you the story of these things should hear;
That to me—Passion's Foeman—is puzzling and queer;

Further, Garur is godly and learned, and lives
Very close to the Lord, where his service he gives;

Tell me why from the saintly group's comp'ny he went,
To hear this from a crow's mouth; what was his intent?

How did this conversation then take place between
The devout crow and eagle? To learn this I'm keen.

Hearing these simple questions in Gauri's sweet voice,
As he courte'usly answered made Siva rejoice:

Thou art blest, Sati, and thy mind pure in enquiring;
T'wards Lord Rama fervent is thy love's desiring;

CONVERSATION OF BHUSUNDI AND GARUR

Hear now, as I tell more of this sacred hist'ry,
That wipes out all mourning and misleading myst'ry;

The one who in Lord Rama humbly believes,
O'er the ocean of life easy passage achieves.

दोहा ५६

ऐसिअ प्रस्न बिहंगपति कीन्हि काग सन जाइ ।
सो सब सादर कहिहउँ सुनहु उमा मन लाइ ।।

DOHA 56

Of the questions which Garur, the King of Birds, asked
Of the crow—for the good of his soul—
Listen, Uma, intently, I'll tell you about them;
Yes, rev'rently tell you the whole.

चौपाई ५४

मैं जिमि कथा सुनी भव मोचनि । सो प्रसंग सुनु सुमुखि सुलोचनि ।।
प्रथम दच्छ गृह तव अवतारा । सती नाम तब रहा तुम्हारा ।।

दच्छ जज्ञ तव भा अपमाना । तुम्ह अति क्रोध तजे तब प्राना ॥
मम अनुचरन्ह कीन्ह मख भंगा । जानहु तुम्ह सो सकल प्रसंगा ॥
तब अति सोच भयउ मन मोरें । दुखी भयउँ बियोग प्रिय तोरें ॥
सुंदर बन गिरि सरित तडागा । कौतुक देखत फिरेउँ बिरागा ॥
गिरि सुमेरु उत्तर दिसि दूरी । नील सैल एक सुंदर भूरी ॥
तासु कनकमय सिखर सुहाए । चारि चारु मोरे मन भाए ॥
तिन्ह पर एक एक बिटप बिसाला । बट पीपर पाकरी रसाला ॥
सैलोपरि सर सुंदर सोहा । मनि सोपान देखि मन मोहा ॥

CHAUPAI 54

Hear, my beautiful bright-eyed one, as I relate
These events which when told save from life's hopeless state.

First of all; In the home of King Daksha far-famed,
You at one time took birth and were there Sati named;

There in anger you gave up your life, which resulted
When I in the king's sacrifice was insulted;

My followers ended at once the oblation;
But all this you know—there's no need of narration.

भुशुंडि-गरुड-संवाद

At that time my poor heart was deeply dejected,
To sev'rance from you, my dear, being subjected;

I wandered to see diff'rent scenes, tho' ascetic—
Woods, hills, lakes and rivers; my state was pathetic.

Away to the north of Mount Sumeru's height
Is a tall blue-rock mountain, a beautiful sight;

At its summit four beautiful peaks of gold shine;
My sad soul was entranced by a vision so fine;

At the top of each peak a tall wide-spreading tree—
Banyan, *peepul*, mango, and *pakar*—I could see;

'Mong the peaks a clear lake; around it be-gemmed stairs;
A most ravishing sight he who's seen it declares.

दोहा ५७

सीतल अमल मधुर जल जलज बिपुल बहुरंग ।
कूजत कल रव हंस गन गुंजत मंजुल भृंग ॥

DOHA 57

The lake's water was cool, pure and sweet, and with lilies
Of various colours was covered,
Where floating swans called in their lovely low notes,
Where above busy bees hummed and hovered.

चौपाई ५५

तेहिं गिरि रुचिर बसइ खग सोई । तासु नास कलपांत न होई ॥
मायाकृत गुन दोष अनेका । मोह मनोज आदि अबिबेका ॥
रहे ब्यापि समस्त जग माहीं । तेहि गिरि निकट कबहुँ नहिं जाहीं ॥
तहँ बसि हरिहि भजइ जिमि कागा । सो सुनु उमा सहित अनुरागा ॥
१३०० पीपर तरु तर ध्यान सो धरई । जाप जज्ञ पाकरि तर करई ॥
आँब छाँह कर मानस पूजा । तजि हरि भजनु काजु नहिं दूजा ॥
1300 वर तर कह हरि कथा प्रसंगा । आवहिं सुनहिं अनेक बिहंगा ॥
राम चरित बिचित्र बिधि नाना । प्रेम सहित कर सादर गाना ॥
सुनहिं सकल मति बिमल मराला । बसहिं निरंतर जे तेहिं ताला ॥
जव मैं जाइ सो कौतुक देखा । उर उपजा आनंद बिसेषा ॥

CONVERSATION OF BHUSUNDI AND GARUR

CHAUPAI 55

There lived on the top of that mountain the bird
On whom life of the ages, endless, is conferred;

All the things, good or ill, that are born of Illusion,
The things that have filled the whole world with confusion—

As passion, desire, and all such foolish errors—
Came not near nor darkened the place with their terrors.

Give ear and mind both to the story amazing
Of that crow who lived there, the Lord ever praising;

At times 'neath the *peepul* in trained thought habitual
He sat; 'neath the *pakar* performed pray'r and ritual;

Or mentally worshipped in th' mango's cool shade;
In the worship of God only efforts he made;

Part of this was the story of God to declare
'Neath the banyan, to birds of all kinds gathered there;

From Lord Rama's life many a deed and event,
There with rev'rence and love he in song would present;

To the swans who lived there the whole story was told;
Gladly listened they, clear-minded all and pure-souled.

When I came there myself and thus saw this strange thing,
To my saddened heart wonderful joy did it bring.

दोहा ५८

तब कछु काल मराल तनु धरि तहँ कीन्ह निवास ।
सादर सुनि रघुपति गुन पुनि आयउँ कैलास ।।

DOHHA 58

So the form of a swan at the place I assumed,
That some time I among them might pass;
To the story of Rama I gave rev'rent ear,
Then returned to my own Mount Kailas.

चौपाई ५६

भुशुंडि-गरुड-संवाद

गिरिजा कहेउँ सो सब इतिहासा । मैं जेहि समय गयउँ खग पासा ।।
अब सो कथा सुनहु जेहि हेतू । गयउ काग पहिं खग कुल केतू ।।
जब रघुनाथ कीन्हि रन क्रीडा । समुझत चरित होति मोहि ब्रीडा ।।
इंद्रजीत कर आपु बँधायो । तब नारद मुनि गरुड पठायो ।।
बंधन काटि गयो उरगादा । उपजा हृदयँ प्रचंड बिषादा ।।
प्रभु बंधन समुझत बहु भाँती । करत बिचार उरग आराती ।।
ब्यापक ब्रह्म बिरज बागीसा । माया मोह पार परमीसा ।।
सो अवतार सुनेउँ जग माहीं । देखेउँ सो प्रभाव कछु नाहीं ।।

CHAUPAI 56

I have told you now, Girija, frankly the reason
That led me to stay with that crow for a season;

Hear now how Garur to the crow came, what brought him;
I'll tell how it came that the King of Birds sought him.

When Raghunath played in the battle his game—
I confess that it gave me a feeling of shame—

He submitted to bonds by Meghnad's wily tricks;
Narad then sent Garur to give aid in this fix;

The great Snake-eater cut all the bonds, then returned;
But a fire of dejection within fiercely burned;

He considered that Rama had been truly bound;
And gave thus to this thing troubled thought and profound:

"The Supreme Spirit, pervading all, lord of speech,
"Whom illusion and falsity never can reach,

"He, I heard, has incarnate become upon earth;
"But I saw no clear sign of divine pow'r or worth!

दोहा ५९

भव बंधन तें छूटहिं नर जपि जा कर नाम ।
खर्ब निसाचर बाँधेउ नागपास सोइ राम ॥

DOHA 59

"He in whose name true worship when offered delivers
"From birth-and-death's fast-binding toils,
"That Lord Rama himself I have seen fast ensnared
"By a demon in strong snake-like coils."

CONVERSATION OF BHUSUNDI AND GARUR

चौपाई ५७

नाना भाँति मनहि समुझावा । प्रगट न ज्ञान हृदयँ भ्रम छावा ॥
खेद खिन्न मन तर्क बढ़ाई । भयउ मोह बस तुम्हरिहिं नाई ॥
व्याकुल गयउ देवरिषि पाहीं । कहेसि जो संसय निज मन माहीं ॥
सुनि नारदहि लागि अति दाया । सुनु खग प्रबल राम कै माया ॥
जो ज्ञानिन्ह कर चित अपहरई । बरिआईं बिमोह मन करई ॥
जेहिं बहु बार नचावा मोही । सोइ ब्यापी बिहंगपति तोही ॥
महामोह उपजा उर तोरें । मिटिहि न बेगि कहें खग मोरें ॥
चतुरानन पहिं जाहु खगेसा । सोइ करेहु जो देहि निदेसा ॥

CHAUPAI 57

For a long time this myst'ry he pondered and weighed;
But no light came; dark error his mind over-laid;

By his arguments into more trouble he fell;
Like you, Uma, blind questions held him in their spell.

In his worry he Narad, the great sage, sought out,
And to him opened up all his questioning doubt;

As he heard, the saint answered in kindness and grace:
"Rama's illusive pow'r, bird-friend, holds supreme place;

"From the wisest his sense of discernment it steals,
"Till the bondage of doubt and delusion he feels;

"The same thing that once led me a maddening dance,
"Has got hold of you now, King of Birds, by this chance;

"Words of mine, my friend, cannot free you from the prison
"Of confusion that in your mind has arisen;

"To Brahma, the four-faced one, go with your questions,
"And then carry out his commands and suggestions."

दोहा ६०

अस कहि चले देवरिषि करत राम गुन गान ।
हरि माया बल बरनत पुनि पुनि परम सुजान ॥

भुशुंडि-गरुड-
संवाद

DOHA 60

The heaven-born saint, with these words, and the praises
Of Rama uplifting, departed;
He told of the illusive might of the Lord,
In the words of one wise and good-hearted.

चौपाई ५८

तब खगपति बिरंचि पहिं गयऊ । निज संदेह सुनावत भयऊ ॥
सुनि बिरंचि रामहि सिरु नावा । समुझि प्रताप प्रेम उर छावा ॥
मन महुँ करइ बिचार बिधाता । मायाबस कबि कोबिद ज्ञाता ॥
हरि माया कर अमित प्रभावा । बिपुल बार जेहि मोहि नचावा ॥
अग जगमय जग मम उपराजा । नहिं आचरज मोह खगराजा ॥
तब बोले बिधि गिरा सुहाई । जान महेस राम प्रभुताई ॥
बैनतेय संकर पहिं जाहू । तात अनत पूछहु जनि काहू ॥
तहँ होइहि सब संसय हानी । चलेउ बिहंग सुनत बिधि बानी ॥

CHAUPAI 58

The eagle Garur sought out Lord Brahma next,
And told to him the doubtings by which he was vext;

Understanding Lord Rama's great pow'r, the Creator
Bowed rev'rently and his heart's love grew the greater;

Within himself he on this strange question brooded:
"E'en poets and wise sages may be deluded;

"The illusive pow'r of Lord Vishnu unbounded
"Has many a time had me also confounded,

"Altho' I created all things that exist;
"'Tis no wonder Garur his spell could not resist."

Then he said to Garur, in a soft pleasant tone:
"Rama's lordship and pow'r are to Siva well known;

"Go to him, son of Vinata; make a straight course
"For Lord Shankar—seek answers from no other source;

"There your doubts will be answered." The great King of Birds
Went his way again at these the Creator's words.

CONVERSATION OF BHUSUNDI AND GARUR

दोहा ६१

परमातुर बिहंगपति आयउ तव मो पास ।
जात रहेउँ कुबेर गृह रहिहु उमा कैलास ॥

DOHA 61

He, said Siva, then came to me; I when we met
Saw the bird some hard blow had sustained;
I was then on my way to the home of Kuver;
In Kailas, Uma, you had remained.

चौपाई ५९

तेहिं मम पद सादर सिरु नावा । पुनि आपन संदेह सुनावा ॥
सुनि ता करि बिनती मृदु बानी । प्रेम सहित मैं कहेउँ भवानी ॥
मिलेहु गरुड़ मारग महँ मोही । कवन भाँति समुझावौं तोही ॥
तबहिं होइ सब संसय भंगा । जब बहु काल करिअ सतसंगा ॥
सुनिअ तहाँ हरि कथा सुहाई । नाना भाँति मुनिन्ह जो गाई ॥

जेहि महुँ आदि मध्य अवसाना । प्रभु प्रतिपाद्य रामु भगवाना ।।
नित हरि कथा होत जहँ भाई । पठवउँ तहाँ सुनहु तुम्ह जाई ।।
जाइहि सुनत सकल संदेहा । राम चरन होइहि अति नेहा ।।

CHAUPAI 59

First he bowed with deep rev'rence his head at my feet;
Then his doubts and his trouble began to repeat;

Having heard all in his soft sincere tones, then I
Made, Bhawani, with all my heart's love this reply:

"You have met me, Garur, as I journey; then how
"Can I this matter fully explain to you now?

"When some time in the comp'ny of saints you've enjoyed,
"Then your misunderstandings will all be destroyed;

"There you'll hear the Lord's story that always rejoices
"The heart, and that saints sing in varying voices;

"In which, from beginning to end, presentation
"Of Rama as Lord is the aim of narration;

भुशुंडि-गरुड-संवाद

"Where his divine story, as told without ending,
"You always can hear, brother; there you I'm sending;

"The hearing of that all your dark doubts will banish;
"In firm humble love for Lord Rama they'll vanish.

दोहा ६२

बिनु सतसंग न हरि कथा तेहि बिनु मोह न भाग ।
मोह गएँ बिनु राम पद होइ न दृढ अनुराग ।।

DOHA 62

"That story is heard in saints' comp'ny alone;
"Till it's heard not one doubt or false notion
"Will go; and till they are all gone there cannot
"Be for Lord Rama loyal devotion.

चौपाई ६०

मिलहिं न रघुपति बिनु अनुरागा । किएँ जोग जप ज्ञान बिरागा ।।
उत्तर दिसि सुंदर गिरि नीला । तहँ रह काग भुसुंडि सुसीला ।।

राम भगति पथ परम प्रबीना । ज्ञानी गुनगृह बहुकालीना ।।
राम कथा सो कहइ निरंतर । सादर सुनहिंबिबिधि बिहंगबर ।।
जाइ सुनहु तहँ हरिगुन भूरी । होइहि मोह जनित दुख दूरी ।।
मैं जब तेहि सब कहा बुझाई । चलेउ हरषि मम पद सिरु नाईं ।।
ता ते उमा न मैं समुझावा । रघुपति कृपाँ मरमु मैं पावा ।।
होइहि कीन्ह कबहुँ अभिमाना । सो खोवै चह कृपानिधाना ।।
कछु तेहि ते पुनि मैं नहिं राखा । समुझइ खग खगहीं कै भाषा ।।
प्रभु माया बलवंत भवानी । जाहि न मोह कवन अस ज्ञानी ।।

CHAUPAI 60

१३०६

1306

"Despite self-restraint, deep long thought, pray'r, and learning,
"Lord Rama is not found apart from such yearning;

"There lives in the north by a charming blue hill,
"One Bhusundi, a crow, known for courte'us goodwill;

"In devotion to Rama a warm-hearted sage;
"Home of learning and virtue, and one of great age;

CONVERSATION OF BHUSUNDI AND GARUR

"Rama's story he always is telling, and there
"Many fine birds come, these things to hear him declare;

"Go you, and to the Lord's virtues there listen well,
"Which all sorrow arising from doubt will dispel."

When I thus had directed him, he—lighter-hearted—
Bowed low at my feet, Uma, and then departed.

I would not do more to enlighten his blindness,
For this I had learned of him by Rama's kindness—

He sometimes displayed proud conceit; the Lord gave him
This chance that in mercy from this he might save him;

This too—I would not keep him, but sent him seeking
Yet further, since birds know the bird's way of speaking.

Bhawani! O'er all the Lord's myst'ry-power falls;
'Tis a problem that even the learned appals.

दोहा ६३

ज्ञानी भगत सिरोमनि त्रिभुवनपति कर जान ।
ताहि मोह माया नर पावँर करहिं गुमान ।।

सिव बिरंचि कहुँ मोहइ को है बपुरा आन ।
अस जियँ जानि भजहिं मुनि मायापति भगवान ।।

DOHA 63

When Garur, learned chief of devout ones, whose wings
Have in flight the Lord of all Spheres carried,
By doubt and delusion was troubled; by such things
The ignorant well might be harried.

When such things perplex even Siva and Brahma,
Poor creatures must patiently suffer;
True saints, heeding this in their hearts, to the Lord
Of all myst'ry sincere worship offer.

चौपाई ६१

गयउ गरुड़ जहँ बसइ भुसुंडी । मति अकुंठ हरि भगति अखंडी ।।
देखि सैल प्रसन्न मन भयऊ । माया मोह सोच सब गयऊ ।।
करि तडाग मज्जन जलपाना । बट तर गयउ हृदयँ हरषाना ।।
बृद्ध बृद्ध बिहंग तहँ आए । सुनइ राम के चरित सुहाए ।।
कथा अरंभ करइ सोइ चाहा । तेही समय गयउ खगनाहा ।।
आवत देखि सकल खगराजा । हरषेउ बायस सहित समाजा ।।
अति आदर खगपति कर कीन्हा । स्वागत पूछि सुआसन दीन्हा ।।
करि पूजा समेत अनुरागा । मधुर बचन तब बोलेउ कागा ।।

भुशुंडि-गरुड-संवाद

CHAUPAI 61

To the place where the keen-witted crow lived intent
On the worship of Rama, Garur quickly went;

At the sight of the mountain his doubts were all cleared,
And his heart rejoiced—all troubling things disappeared.

First he drank of the water and bathed in the lake;
To the banyan tree went then, his place there to take;

He saw birds of all kinds in great flocks gathered by it,
To listen to Rama's glad story in quiet;

The crow was about to begin his recital,
When came the bird chieftain—well-known by that title;

As Bhusundi and the rest saw coming to them
Him known as their monarch, great gladness thrilled thro' them;
As king the crow welcomed him with rev'rent bearing,
A worthy seat gave him, asked how he was faring;
With yet further honours he eagerly pressed him,
And then in his most pleasant tones thus addressed him:

दोहा ६४

नाथ कृतारथ भयउँ मैं तव दरसन खगराज ।
आयसु देहु सो करउँ अब प्रभु आयहु केहि काज ।।
सदा कृतारथ रूप तुम्ह कह मृदु बचन खगेस ।
१३०८ जेहि कै अस्तुति सादर निज मुख कीन्हि महेस ।।

1308 DOHA 64

"My lord! Seeing you, our king, with my own eyes
"Brings good fortune to me and good cheer!
"And whatever you wish shall be done at this moment.
"For what purpose, lord, are you here?"

CONVERSATION OF
BHUSUNDI
AND GARUR

In his sweetest tones Garur replied to the crow:
"You're embodied good fortune always,
"Since you win from the mouth of Lord Siva himself
"Words of unstinted honour and praise.

चौपाई ६२

सुनहु तात जेहि कारन आयउँ । सो सब भयउ दरस तव पायउँ ।।
देखि परम पावन तव आस्रम । गयउ मोह संसय नाना भ्रम ।।
अब स्रीराम कथा अति पावनि । सदा सुखद दुख पुंज नसावनि ।।
सादर तात सुनावहु मोही । बार बार बिनवउँ प्रभु तोही ।।
सुनत गरुड कै गिरा बिनीता । सरल सुप्रेम सुखद सुपुनीता ।।
भयउ तासु मन परम उछाहा । लाग कहइ रघुपति गुन गाहा ।।
प्रथमहिं अति अनुराग भवानी । रामचरित सर कहेसि बखानी ।।
पुनि नारद कर मोह अपारा । कहेसि बहुरि रावन अवतारा ।।
प्रभु अवतार कथा पुनि गाई । तब सिसु चरित कहेसि मन लाई ।।

CHAUPAI 62

“Listen, fatherly one! Seeing you, what I sought
“Has been found; ’twas that one thing that me hither brought;

“Clouds of doubt and confusion around me have been,
“But are gone since your most holy *ashram* I’ve seen;

“Now the story of Rama all sacred and pure,
“That confers ev’ry joy and all suff’ring can cure,

“Let me hear as by you it is rev’rently told;
“With this one request to you my heart I unfold.”

As he heard great Garur these pure, gladd’ning words speak,
In the clear voice of one sincere, loving and meek,

From the heart of Bhusundi came gladness upwelling,
And Lord Rama’s life-story he began telling. १३०९

With love warm and earnest he started his story
By telling of Rama’s great virtue and glory; 1309

He told then how Narad was greatly deluded;
The birth then of vile demon Ravan included;

The story next told of the Lord incarnated,
And thoughtfully tales of his childhood related.

भुशुंडि-गरुड-संवाद

दोहा ६५

बालचरित कहि बिबिध बिधि मन महँ परम उछाह ।
रिषि आगवन कहेसि पुनि स्रीरघुबीर बिबाह ।।

DOHA 65

With evident pleasure, of Rama in boyhood
He told—many things done and said;
Then of saint Visvamitra and his coming to them,
And how the Prince Rama was wed.

चौपाई ६३

बहुरि राम अभिषेक प्रसंगा । पुनि नृप बचन राज रस भंगा ।।
पुरबासिन्ह कर बिरह बिषादा । कहेसि राम लछिमन संबादा ।।
बिपिन गवन केवट अनुरागा । सुरसरि उतरि निवास प्रयागा ।।

बालमीकि प्रभु मिलन बखाना । चित्रकूट जिमि बस भगवाना ।।
सचिवागवन नगर नृप मरना । भरतागवन प्रेम बहु बरना ।।
करि नृप क्रिया संग पुरबासी । भरत गए जहँ प्रभु सुखरासी ।।
पुनि रघुपति बहु बिधि समुझाए । लै पादुका अवधपुर आए ।।
भरत रहनि सुरपतिसुत करनी । प्रभु अरु अत्रि भेंट पुनि बरनी ।।

CHAUPAI 63

CONVERSATION OF BHUSUNDI AND GARUR

How Rama as King was about to be crowned,
Then removed and exiled—the king by his oath bound;
Of the townsfolks' grieved thoughts at this long separation;
Of Rama and Lakshman in love's conversation;
Their start for the jungle; the boatman exalted;
How, crossing the Ganges, at Prayag they halted;
The meeting with saintly Valmiki next giving,
He told of the Lord in hill Chitrakut living;
Of Sumant's return to the town; the king's death;
Bharat's coming back home breathing love with each breath;
Then how he and his people, the king's last rites done,
Came to seek out their lord, him who blesses each one;
Told of Bharat's return taking back Rama's shoe
As his kingship's sign, taking his counselling too;
Of the life Bharat lived; Jayant's trick in the wood;
He told too of the Lord meeting Atri the Good;

दोहा ६६

कहि बिराध बध जेहि बिधि देह तजी सरभंग ।
बरनि सुतीछन प्रीति पुनि प्रभु अगस्ति सतसंग ।।

DOHA 66

Then how demon Viradh was killed; how by love's fire
The Saint Sarabhang's body was burnt;
How Sutikshan love showed; how Saint Agastya and
The Lord conversed—all this Garur learnt.

चौपाई ६४

कहि दंडक बन पावनताई । गीध मइत्री पुनि तेहिं गाई ॥
पुनि प्रभु पंचबटीं कृत बासा । भंजी सकल मुनिन्ह की त्रासा ॥ §
पुनि लछिमन उपदेस अनूपा । सूपनखा जिमि कीन्हि कुरूपा ॥
¤ खर दूषन बध बहुरि बखाना । जिमि सब मरमु दसानन जाना ॥
दसकंधर मारीच बतकही । जेहि बिधि भई सो सब तेहिं कही ॥
पुनि माया सीता कर हरना । स्रीरघुबीर बिरह कछु बरना ॥
पुनि प्रभु गीध क्रिया जिमि कीन्ही । बधि कबंध सबरिहि गति दीन्ही ॥
बहुरि बिरह बरनत रघुबीरा । जेहि बिधि गए सरोबर तीरा ॥

CHAUPAI 64

Of Dandaka's woods made bright and free from all harm;
Friendship formed with the vulture-king then fast and warm;

How in Panch-Vati woods for a time the Lord dwelt,
And saints living there then not a trace of fear felt;

Of instruction to Lakshman giv'n clear and discreet;
How Surpan'kha was punished for passion's deceit;

How release by death Khara and Dushan attained,
And the news Ravan soon thro' his sister obtained;

How the Ten-headed Demon then for his plan hired
Demon Marich, and how they together conspired;

How she in human form known as Sita was borne
Off by Ravan—and Rama left sad and forlorn;

How his Vulture-friend's fun'ral rites Rama performed;
Base-born Sabari freed, and killed Kabandh deformed;

How he then, with his brother, in sad searching came
To a lake—being directed—Pampa its name.

भुशुंडि-गरुड-संवाद

दोहा ६७

प्रभु नारद संबाद कहि मारुति मिलन प्रसंग ।
पुनि सुग्रीव मिताई बालि प्रान कर भंग ॥
कपिहि तिलक करि प्रभु कृत सैल प्रबरषन बास ।
बरनत बरषा सरद ऋतु राम रोष कपि त्रास ॥

DOHA 67

This the crow told; then how the Lord with Narad talked;
Met with Hanuman and thus a friend
Made of Sugriv, the king of the monkeys, and brought
For his sake Bali's life to an end;

How Sugriv then upon his throne having confirmed,
The Lord there on Mount Pravarshan stayed;
How his wrath, when—the rains gone and cool season come—
Naught was done, made the monkeys afraid.

चौपाई ६५

१३१२

1312

जेहि बिधि कपिपति कीस पठाए । सीता खोज सकल दिसि धाए ॥ §
बिबर प्रबेस कीन्ह जेहि भाँती । कपिन्ह बहोरि मिला संपाती ॥
¤ सुनि सब कथा समीरकुमारा । नाँघत भयउ पयोधि अपारा ॥
लंकाँ कपि प्रबेस जिमि कीन्हा । पुनि सीतहि धीरजु जिमि दीन्हा ॥
बन उजारि रावनहि प्रबोधी । पुर दहि नाँघेउ बहुरि पयोधी ॥
आए कपि सब जहँ रघुराई । बैदेही की कुसल सुनाई ॥
सेन समेत जथा रघुबीरा । उतरे जाइ बारिनिधि तीरा ॥
मिला बिभीषनु जेहि बिधि आई । सागर निग्रह कथा सुनाई ॥

CONVERSATION OF BHUSUNDI AND GARUR

CHAUPAI 65

How King Sugriv then sent monkey messengers out,
And for Sita they ev'rywhere started to scout;

How they entered the cavern, Sampati there meeting,
The vulture whose first thought was—Here is fine eating!

How, hearing the tale, Hanuman to discover
Where Sita was, crossed the sea—leaping right over;

How entering Lanka her soon he discovered,
And she with his aid hope and courage recovered;

How he spoilt the garden; gave Ravan fair warning
And counsel; and then set the city a-burning;

Leapt back o'er the ocean; to Rama repaired
With his fellows, and told the Lord how Sita fared;

How the Lord with his army of monkeys galore
Set out quickly and soon reached the Great Ocean's shore;

How Vibhishan, the demon king's brother, was met;
And the unwilling ocean's cold pride was upset.

दोहा ६८

सेतु बाँधि कपि सेन जिमि उतरी सागर पार ।
गयउ बसीठी बीरबर जेहि बिधि बालिकुमार ।।
निसिचर कीस लराई बरनेसि बिबिध प्रकार ।
कुंभकरन घननाद कर बल पौरुष संघार ।।

DOHA 68

How the army of monkeys then built up a bridge १३१३
Of great rocks and crossed over the ocean;
How Bali's son, Angad, to Ravan then went 1313
As envoy, with courageous devotion;

How monkeys and demons in desperate fighting,
Their best plans and forces employed;
How the great strength and courage of both demons Meghnad
And Kumbhakaran was destroyed;

भुशुंडि-गरुड-संवाद

चौपाई ६६

निसिचर निकर मरन बिधि नाना । रघुपति रावन समर बखाना ।।
रावन बध मंदोदरि सोका । राजु बिभीषन देव असोका ।।
सीता रघुपति मिलन बहोरी । सुरन्ह कीन्हि अस्तुति कर जोरी ।।
पुनि पुष्पक चढ़ि कपिन्ह समेता । अवध चले प्रभु कृपा निकेता ।।
जेहि बिधि राम नगर निज आए । बायस बिसद चरित सब गाए ।।
कहेसि बहोरि राम अभिषेका । पुर बरनत नृपनीति अनेका ।।
कथा समस्त भुसुंडि बखानी । जो मैं तुम्ह सन कही भवानी ।।
सुनि सब राम कथा खगनाहा । कहत बचन मन परम उछाहा ।।

CHAUPAI 66

Of the many on both sides killed as battle raged;
And how Rama and Ravan each other engaged;

How Mandodari at Ravan's death mourned in grief;
How Vibhishan was crowned and gods blest with relief;

Then how, as Sita and Rama met, the gods raised
Their clasped hands, and in gladdest song these lovers praised;

How the Lord, who in all things t'ward true goodness tends,
In the car Pushpak to Avadh came with his friends;

How with happy rejoicing the whole city rang
As he neared it—the crow all these glori'us things sang;

Then he told at the last how Lord Rama was crowned,
And the city 'neath his rule true blessedness found.

Thus, Bhawani, said Siva, the tale was completed
By Bhusundi which I to you have repeated.

As Garur thus listened to Lord Rama's story,
He said—all doubts gone, his soul flooded with glory:

CONVERSATION OF BHUSUNDI AND GARUR

सोरठा २

गयउ मोर संदेह सुनेउँ सकल रघुपति चरित ।
भयउ राम पद नेह तव प्रसाद बायस तिलक ।।
मोहि भयउ अति मोह प्रभु बंधन रन महुँ निरखि ।
चिदानंद संदोह राम बिकल कारन कवन ।।

SORATHA 2

"Its old doubts my heart no more knows,
"Since I've listened to Lord Raghupati's whole story
"By your gracious help, crown of crows,
"With new love for his fair feet my heart is o'erflowing.

"I was troubled much, I confess,
"When in battle I saw the Lord bound in strong bands;
"Now I know nothing can him distress—
"Rama in whom all bliss and all knowledge are found.

चौपाई ६७

देखि चरित अति नर अनुसारी । भयउ हृदयँ मम संसय भारी ।।
सोइ भ्रम अब हित करि मैं जाना । कीन्ह अनुग्रह कृपानिधाना ।।
जो अति आतप ब्याकुल होई । तरु छाया सुख जानइ सोई ।।

जौं नहि होत मोह अति मोही । मिलतेउँ तात कवन बिधि तोही ॥
सुनतेउँ किमि हरि कथा सुहाई । अति बिचित्र बहुबिधि तुम्ह गाई ॥
निगमागम पुरान मत एहा । कहहिं सिद्ध मुनि नहि संदेहा ॥
संत बिसुद्ध मिलहिं परि तेही । चितवहिं रामु कृपाँ करि जेही ॥
राम कृपाँ तव दरसन भयऊ । तव प्रसाद मम संसय गयऊ ॥

CHAUPAI 67

"When I saw him assuming the ways of a man,
"Grievous doubts in great force my weak mind over-ran,

"Which the Source of all Grace did in kindness bestow,
'That by their means I more of his goodness might know.

"Only he can enjoy a tree's shade who the heat
"Of the sun's fierce hot rays for a time has to meet;

"That was why to these worries I had to succumb;
"Otherwise, sire, to you I would never have come,

"And upon the Lord's story which you have now sung
"In such wondrous ways my ears would never have hung.

"Ev'ry scripture, both old and new, gives this clear witness,
"And sages and saints testify to its fitness,

भुशुंडि-गरुड-संवाद

"That they only to saintly comp'ny can ever
"Attain whom the Lord Rama looks on with favour;

"By meeting with you, thro' my Lord Rama's kindness,
"And by your grace, I am relieved of my blindness."

दोहा ६९

सुनि बिहंगपति बानी सहित बिनय अनुराग ।
पुलकि गात लोचन सजल मन हरषेउ अति काग ॥
स्रोता सुमति सुसील सुचि कथारसिक हरिदास ।
पाइ उमा अति गोप्यमपि सज्जन करहिं प्रकास ॥

DOHA 69

The eyes of the crow filled with tears, and he thrilled
Thro' and thro', his heart greatly rejoicing,
On hearing the Eagle, the great king of all birds,
His humble devotion thus voicing.

(Whenever a list'ner intelligent, pure-minded,
One in such things interested
Is found, then the saintly this story will tell,
With deep things, Uma, by it suggested.)

चौपाई ६८

बोलेउ कागभुसुंडि बहोरी । नभगनाथ पर प्रीति न थोरी ।।
सब बिधि नाथ पूज्य तुम्ह मेरे । कृपापात्र रघुनायक केरे ।।
तुम्हहि न संसय मोह न माया । मो पर नाथ कीन्हि तुम्ह दाया ।।
पठइ मोह मिस खगपति तोही । रघुपति दीन्हि बड़ाई मोही ।।
तुम्ह निज मोह कही खग साईं । सो नहिं कछु आचरज गोसाईं ।।
१३१६ नारद भव बिरंचि सनकादी । जे मुनिनायक आतमबादी ।।
मोह न अंध कीन्ह केहि केही । को जग काम नचाव न जेही ।।
1316 तृस्नाँ केहि न कीन्ह बौराहा । केहि कर हृदयँ क्रोध नहिं दाहा ।।

CHAUPAI 68

CONVERSATION OF BHUSUNDI AND GARUR

Bhusundi, who in love with all others vied
For the King of Birds, then to his words thus replied:
You are worthy, my lord, of all honour from me;
You a vessel of goodness from Rama I see;
You by doubt and delusion were not rendered blind!
'Twas not really so, but t'ward me you have been kind!
'Tis a mere excuse, O my king, that you were sent
Here by doubts; to exalt me was Rama's intent;
Yet that what came upon you, my lord, you surmised
To be delusion, I am not greatly surprised;
Think of Brahma, Siva, Narad, Sanak and such—
Great seers who of the spiritu'l know and teach much—
There is none whom at times such things have not entranced;
None who at Passion's dictates sometimes has not danced;
Not a one but at some time was mad with desire;
None whose heart has by anger not been set on fire!

दोहा ७०

ज्ञानी तापस सूर कबि कोबिद गुन आगार ।
केहि कै लोभ बिडंबना कीन्हि न एहिं संसार ।।
स्त्रीमद बक्र न कीन्ह केहि प्रभुता बधिर न काहि ।
मृगलोचनि के नैन सर को अस लाग न जाहि ।।

DOHA 70

Think of learned men, ascetics, heroes and poets,
The virtuous, those highly skilled;
There is none in the world who has not been at times
With misleading and strong desires filled;

All by pride of wealth have been perverted, or deafened
By power when once they could rise;
Or have felt the shock piercing and keen of the shaft
Of a fair woman's bright fawn-like eyes.

चौपाई ६९

गुन कृत सन्यपात नहिं केंही । कोउ न मान मद तजेउ निबेही ।।
जोबन ज्वर केहि नहिं बलकावा । ममता केंहि कर जस न नसावा ।।
मच्छर काहि कलंक न लावा । काहि न सोक समीर डोलावा ।।
चिंता साँपिनि को नहिं खाया । को जग जाहि न ब्यापी माया ।।
कीट मनोरथ दारु सरीरा । जेहि न लाग घुन को अस धीरा ।।
सुत बित लोक ईषना तीनी । केहि कै मति इन्ह कृत न मलीनी ।।
यह सब माया कर परिवारा । प्रबल अमिति को बरनै पारा ।।
सिव चतुरानन जाहि डेराहीं । अपर जीव केंहि लेखे माँहीं ।।

भुशुंडि-गरुड-संवाद

CHAUPAI 69

Not a one but was aloof in virtue and cold;
Not a one on whom longing for place laid not hold;

Not a one but in youth passion made his blood boil;
Not a one whose fair fame selfishness did not spoil;

Not a one against whom envy's charge was not laid;
Not a one whom the strong winds of grief have not swayed;

Not a one but was struck by the serpent of care;
Not a one but dark error found in him its lair.

Like a tree is this body, desire is the weevil;
Not one so strong but was attacked by such evil;

Three main desires are there—sons, women and riches;
Not one but desire for these his mind bewitches;

The fam'ly these, born of Delusion's full fount,
In their number and pow'r beyond telling or count;

Brahma and Siva both are afraid of this shrew!
Think of other poor souls, then! What else can they do?

दोहा ७१

व्यापि रहेउ संसार महुँ माया कटक प्रचंड ।
सेनापति कामादि भट दंभ कपट पाषंड ।।
सो दासी रघुबीर कै समुझें मिथ्या सोपि ।
छूट न राम कृपाँ बिनु नाथ कहउँ पद रोपि ।।

CONVERSATION OF BHUSUNDI AND GARUR

DOHA 71

All the terrible forces of troubling Delusion
Are spread thro' the whole earth abroad;
Lust and other desires are her captains; her soldiers
Are heresy, deceit and fraud.

But this dread one is truly Lord Raghubir's servant,
Howe'er false and foul she may seem;
She cannot be released except by the Lord's kindness—
Firm ground this for faith, sire, I deem.

चौपाई ७०

जो माया सब जगहि नचावा । जासु चरित लखि काहुँ न पावा ।।
सोइ प्रभु भ्रूबिलास खगराजा । नाच नटी इव सहित समाजा ।।
सोइ सच्चिदानंद घन रामा । अज बिज्ञान रूप गुन धामा ।।
व्यापक व्याप्य अखंड अनंता । अखिल अमोघसवित भगवंता ।।
अगुन अदभ्र गिरा गोतीता । सबदरसी अनवद्य अजीता ।।
निर्गुन निराकार निर्मोहा । नित्य निरंजन सुखसंदोहा ।।

प्रकृति पार प्रभु सब उर बासी । ब्रह्म निरीह बिरज अबिनासी ।।
इहाँ मोह कर कारन नाहीं । रबि सनमुख तम कबहुँ कि जाहीं ।।

CHAUPAI 70

This Delusion who makes all things dance to her hand,
Whose strange doings and ways none can well understand,

Is herself by a movement of Lord Rama's brow,
With her band, made to dance actress-like, I avow.

In Lord Rama is embodied Joy, Truth and Thought;
The Unborn whence all knowledge and goodness are sought;

The Pervader and Pervaded, One and Eternal;
The All, The Unfailing—Pow'r in Bliss Supernal;

Beyond sense and speech; Perfect Infinite Being;
Unconq'rable, faultless, alike all things seeing;

Beyond all illusion, self-thought, form, or fashion;
All joyous, yet void of all feeling or passion;

Beyond finite things; to all hearts himself off'ring;
Unperishing One, beyond labour and suff'ring;

With him there's no fear of delusion remaining;
Can darkness remain with the Lord of Day reigning?

भुशुंडि-गरुड-संवाद

दोहा ७२

भगत हेतु भगवान प्रभु राम धरेउ तनु भूप ।
किए चरित पावन परम प्राकृत नर अनुरूप ।।
जथा अनेक बेष धरि नृत्य करइ नट कोइ ।
सोइ सोइ भाव देखावइ आपुन होइ न सोइ ।।

DOHA 72

For the sake of those trusting in him, Rama took
A form, meanwhile with man to abide;
Since he lived a life human, man's ways and man's life
Wondrously has the Lord sanctified.

As an actor when acting his parts acquires many
A change of guise, costume and style,
But beneath them all remains himself; so Lord Rama
Was his Supreme Self all the while.

चौपाई ७१

असि रघुपति लीला उरगारी । दनुज बिमोहनि जन सुखकारी ।।
जे मति मलिन बिषय बस कामी । प्रभु पर मोह धरहिं इमि स्वामी ।।
नयन दोष जा कहँ जब होई । पीत बरन ससि कहुँ कह सोई ।।
जब जेहि दिसि भ्रम होइ खगेसा । सो कह पच्छिम उयउ दिनेसा ।।
नौकारूढ चलत जग देखा । अचल मोहबस आपुहि लेखा ।।
बालक भ्रमहिं न भ्रमहिं गृहादी । कहहिं परसपर मिथ्याबादी ।।
हरि बिषइक अस मोह बिहंगा । सपनेहुँ नहिं अज्ञान प्रसंगा ।।
मायाबस मतिमंद अभागी । हृदयँ जमनिका बहु बिधि लागी ।।
ते सठ हंठबस संसय करहीं । निज अज्ञान राम पर धरहीं ।।

CHAUPAI 71

CONVERSATION OF BHUSUNDI AND GARUR

Raghupati's play to his own brings joy, but makes
Demons greatly bewildered, O Foe of all Snakes;

He whose mind is impure, lusting after mere things,
Fault and error as charges against the Lord brings;

As the trouble—when calling the moon yellow, lies
Not at all with the moon; 'tis the fault of our eyes;

As the one by directions confused may suggest,
O Bird King, that today the sun rose in the west;

Or as one in a boat seems to think 'tis the land
Moving, while still and unmoved the boat and he stand;

Or a child seems to think 'tis the house and the world
Moving when he stands still, having round and round whirled.

Of applying to Rama the things that may seem
To us delusive, true wise men never would dream;

There are many poor ignorant souls who are blind
From delusion, as thick curtains cover their mind;

When doubts rise they with obstinacy truth deny,
And their own ignorance to Lord Rama apply.

दोहा ७३

काम क्रोध मद लोभ रत गृहा-सक्त दुखरूप ।
ते किमि जानहिं रघुपतिहि मूढ परे तम कूप ॥
निर्गुन रूप सुलभ अति सगुन जान नहिं कोइ ।
सुगम अगम नाना चरित सुनि मुनि मन भ्रम होइ ॥

DOHA 73

Those addicted to lust, anger, pride and greed, caught up
In house affairs—embodied pain—
Fallen into a well of thick darkness—how can
Such poor fools knowledge of Rama gain?

The Lord's discarnate form may be easy to grasp; १३२१
The incarnate is hard for us all;
Easy hearing, to understand hard; as they hear 1321
Even saints into error may fall.

चौपाई ७२

राम की
विमोहक
शक्ति

सुनु खगेस रघुपति प्रभुताई । कहउँ जथामति कथा सुहाई ॥
जेहि बिधि मोह भयउ प्रभु मोही । सोउ सब कथा सुनावउँ तोही ॥
राम कृपाँ भाजन तुम्ह ताता । हरि गुन प्रीति मोहि सुखदाता ॥
ताते नहिं कछु तुम्हहि दुरावउँ । परम रहस्य मनोहर गावउँ ॥
सुनहु राम कर सहज सुभाऊ । जन अभिमान न राखहिं काऊ ॥
संसृति मूल सूलप्रद नाना । सकल सोक दायक अभिमाना ॥
ता तें करहिं कृपानिधि दूरी । सेवक पर ममता अति भूरी ॥
जिमि सिसु तन ब्रन होइ गोसाईं । मातु चिराव कठिन की नाईं ॥

CHAUPAI 72

Listen, Garur, while I tell a most charming story,
As I understand, of his greatness and glory;

I'll tell you how error delusive o'ertook me,
And what happened when trust and good sense forsook me.

A vessel containing his kindness as treasure
Are you; your great love for his ways gives me pleasure;

I therefore from you not one thing will conceal,
But the most secret entrancing things will reveal;

I his simplest and most nat'ral ways will relate,
How he lets not his own stay in prideful estate;

For their pride is for them source of birth upon birth,
By it sharp piercing arrows they meet upon earth;

The All-Kindly One therefore their pride soon removes;
His own servants with warmest affection he loves;

As a mother, altho' it seems cruel and fierce,
The hard boil on her child's tender body will pierce;

दोहा ७४

जदपि प्रथम दुख पावइ रोवइ बाल अधीर ।
ब्याधि नास हित जननी गनति न सो सिसु पीर ।।
तिमि रघुपति निज दास कर हरहिं मान हित लागि ।
तुलसिदास ऐसे प्रभुहि कस न भजहु भ्रम त्यागि ।।

CONVERSATION OF BHUSUNDI AND GARUR

DOHA 74

And altho' the child cries out in terror at first,
As it feels the sharp pain beyond bearing;
The mother, that she may the trouble remove,
For the child's pain seems not to be caring;

So pride in his servants Lord Rama brings low,
Thus to save them from pain and disaster.
(Says Tulsi Das, Why not give up foolish error,
And worship with praise such a Master?)

चौपाई ७३

राम कृपा आपनि जड़ताई । कहउँ खगेस सुनहु मन लाई ।।
जब जब राम मनुज तनु धरहीं । भगत हेतु लीला बहु करहीं ।।
तब तब अवधपुरी मैं जाऊँ । बालचरित बिलोकि हरषाऊँ ।।
जनम महोत्सव देखउँ जाई । बरष पाँच तहँ रहउँ लोभाई ।।
इष्टदेव मम बालक रामा । सोभा बपुष कोटि सत कामा ।।

निज प्रभु बदन निहारि निहारी । लोचन सुफल करउँ उरगारी ।।
लघु बायस बपु धरि हरि संगा । देखउँ बालचरित वहु रंगा ।।

CHAUPAI 73

Give ear, as I tell you the tale, King of Birds,
Of my folly and Rama's great grace, in few words.

Ev'ry time the Lord takes human body and plays,
For the good of his own, acts in varying ways,

Then I go to Ayodhya and there awhile live,
Where his boyish pranks pleasure to eyes and heart give;

First the festival-doings at birth I attend;
Then him happily watching there five years I spend;

The child Rama to me is my dear one divine;
Charms of ten million Cupids in his body shine!

As I gaze there upon my lord's body, Garur,
My glad eyes the full fruit of their vision secure;

In the form of a small crow I live there in joy
With him, watching his bright varied ways as a boy.

भुशुंडि-गरुड-संवाद

दोहा ७५

लरिकाई जहँ जहँ फिरहिं तहँ तहँ संग उड़ाउँ ।
जूठनि परइ अजिर महँ सो उठाइ करि खाउँ ।।
एक बार अतिसय प्रबल चरित किए रघुबीर ।
सुमिरत प्रभु लीला सोइ पुलकित भयउ सरीर ।।

DOHA 75

When he childishly wanders around, I go with him;
And stay by him too when he stops;
In the courtyard I happily pick up and eat
All the pieces of food that he drops.

There was one time when he his great powers displayed,
Playing with me a wonderful game;
'Twas a thing most amazing; whene'er I recall it,
A glad thrill goes thro' my whole frame.

चौपाई ७४

कहइ भुसुंडि सुनहु खगनायक । राम चरित सेवक सुखदायक ।।
नृप मंदिर सुंदर सब भाँती । खचित कनक मनि नाना जाती ।।
बरनि न जाइ रुचिर अँगनाई । जहँ खेलहिं नित चारिउ भाई ।।
बाल बिनोद करत रघुराई । बिचरत अजिर जननि सुखदाई ।।
मरकत मृदुल कलेवर स्यामा । अंग अंग प्रति छबि बहु कामा ।।
नव राजीव अरुन मृदु चरना । पदज रुचिर नख ससि दुति हरना ।।
ललित अंक कुलिसादिक चारी । नूपुर चारु मधुर रवकारी ।।
चारु पुरट मनि रचित बनाई । कटि किंकिनि कल मुखर सुहाई ।।

CHAUPAI 74

RAMA'S
ILLUSIVE
POWER

Listen well, then, as I tell the tale, O Bird King,
Of Lord Rama's ways that to his own pleasure bring.
The king's palace, a wonderful sight to behold,
Was a building with all kinds of gems set in gold;
Indescribably beautiful was the great yard,
Where at boyish games all the four brothers played hard;
With the rest Rama too ran around in that court,
Pleasing greatly his mother by each childish sport;
His soft body was dark as the darkest-hued gem;
Charm of many Love-gods shone in ev'ry soft limb;
Red feet dawn-like, soft as lotus buds, where each nail
Had a brightness before which the moon's light would pale;
On which anklets their sweet music made, and where showed
The four auspicious marks—barley, bolt, flag and goad;
While a beautiful belt made of gold in rich taste,
And be-jewelled gave out jingling sounds round his waist.

दोहा ७६

रेखा त्रय सुंदर उदर नाभी रुचिर गँभीर ।
उर आयत भ्राजत बिबिध बाल बिभूषन चीर ।।

DOHA 76

His round belly with three nat'ral beautiful lines
And a charming deep navel was pitted;
His chest broad and fine; and he wore clothes and ornaments
Such as a small boy befitted.

चौपाई ७५

१३२५

1325

अरुन पानि नख करज मनोहर । बाहु बिसाल बिभूषन सुंदर ।।
कंध बाल केहरि दर ग्रीवा । चारु चिबुक आनन छबि सींवा ।।
कलबल बचन अधर अरुनारे । दुइ दुइ दसन बिसद बर बारे ।।
ललित कपोल मनोहर नासा । सकल सुखद ससिकर सम हासा ।।
नील कंज लोचन भव मोचन । भ्राजत भाल तिलक गोरोचन ।।
बिकट भृकुटि सम स्रवन सुहाए । कुंचित कच मेचक छबि छाए ।।
पीत झीनि झगुली तन सोही । किलकनि चितवनि भावति मोही ।।
रूपरासि नृप अजिर बिहारी । नाचहिं निज प्रतिबिंब निहारी ।।
मोहि सन करहिं बिबिध बिधि क्रीडा । बरनत मोहि होति अति ब्रीडा ।।
किलकत मोहि धरन जब धावहिं । चलउँ भागि तब पूप देखावहिं ।।

राम की
विमोहक
शक्ति

CHAUPAI 75

Nails and fingers to reddish hands added their charms,
As did rich armlets to his long well-muscled arms;

Dimpled chin; face of beauty such as none could tell;
Shoulders like a young lion; neck creased like a shell;

From two full red lips came child's talk lisping and slow;
Pearly white teeth they showed, two above, two below;

Darling cheeks he had; with them a sweet baby nose;
A calm brightness his smile had such as the moon shows;

Two blue lotus-like eyes whose glance scattered all fears,
With arched eyebrows above, at the side shell-like ears;

On his brow gleamed the yellow caste-mark bright and fair,
And above shone in beauty his black curly hair;

His young body was clothed in a soft vest of yellow;
A joy was the shout and laugh of the wee fellow;

Thus played in the King's courtyard Beauty's prefection,
And danced when he saw his own shadowed reflection.

He merrily played with me many a game;
When I tell them I'm conscious of slight bashful shame;

He at times would run after me with a wild shout,
And when I flew away a small cake would hold out.

दोहा ७७

आवत निकट हँसहिं प्रभु भाजत रुदन कराहिं ।
जाउँ समीप गहन पद फिरि फिरि चितइ पराहिं ।।
प्राकृत सिसु इव लीला देखि भयउ मोहि मोह ।
कवन चरित्र करत प्रभु चिदानंद संदोह ।।

DOHA 77

When I came near to him, my lord laughed; but when I
Flew away, then to wailing he took;
When I went near to touch his feet, off he would run,
And then turning cast t'ward me a look.

When I saw him play like human children, with doubts
And with questions my heart became numb:
"By this kind of behaviour what means he who is
"Of all knowledge and bliss source and sum?"

CONVERSATION OF BHUSUNDI AND GARUR

चौपाई ७६

एतना मन आनत खगराया । रघुपति प्रेरित ब्यापी माया ।।
सो माया न दुखद मोहि काहीं । आन जीव इव संसृति नाहीं ।।
नाथ इहाँ कछु कारन आना । सुनहु सो सावधान हरिजाना ।।
ज्ञान अखंड एक सीताबर । माया बस्य जीव सचराचर ।।
जौं सब कें रह ज्ञान एकरस । ईस्वर जीवहिं भेद कहहु कस ।।
माया बस्य जीव अभिमानी । ईस बस्य माया गुनखानी ।।
परबस जीव स्वबस भगवंता । जीव अनेक एक स्रीकंता ।।
मुधा भेद जद्यपि कृत माया । बिनु हरि जाइ न कोटि उपाया ।।

CHAUPAI 76

When such thoughts filled my mind, O Bird Monarch, it meant
I was caught in delusion the Lord himself sent;

But to me this delusion caused no pain or loss,
As to other souls caught in re-birth's pitch and toss;

Give me then, Vishnu's Bearer, your attentive ear,
As I show you the reason that I discern here:

In Lord Rama alone is true knowledge perfected;
All forms of souls are to delusion subjected;

If all were in being and knowledge equated,
What diff'rence then between God and souls created?

All souls are to *Maya*¶ subdued, self-deluded,
And *Maya* to God, all distinctions included;

All souls upon others depend, God on none;
Souls are countless and varied, God Supreme and One;

Such distinctions to *Maya's* delusions are due;
God alone can remove them, whatever we do.

भुशुंडि-गरुड-संवाद

दोहा ७८

रामचंद्र के भजन बिनु जो चह पद निर्बान ।
ज्ञानवंत अपि सो नर पसु बिनु पूँछ बिषान ।।
राकापति षोडस उअहिं तारागन समुदाइ ।
सकल गिरिन्ह दव लाइए बिनु रबि राति न जाइ ।।

DOHA 78

Without worship of Lord Rama-Chandra, if any
Release from birth seeks, he must fail;
For no matter how learned he be, he is like
A poor beast having no horns or tail.

Tho' at once the full-orbed moon in all sixteen parts,
And all heaven's stars shine in the skies,
And on ev'ry high hill in the world fire be lit,
Night will not go away till sun-rise.

¶ The principle of Illusion or Delusion, or of finite understanding.

चौपाई ७७

ऐसेहिं हरि बिनु भजन खगेसा । मिटइ न जीवन्ह केर कलेसा ।।
हरि सेवकहि न ब्याप अबिद्या । प्रभु प्रेरित ब्यापइ तेहि बिद्या ।।
ता तें नास न होइ दास कर । भेद भगति बाढ़इ बिहंगबर ।।
भ्रम तें चकित राम मोहि देखा । बिहँसे सो सुनु चरित बिसेषा ।।
तेहि कौतुक कर मरमु न काहूँ । जाना अनुज न मातु पिता हूँ ।।
जानुपानि धाए मोहि धरना । स्यामल गात अरुन कर चरना ।।
तब मैं भागि चलेउँ उरगारी । राम गहन कहँ भुजा पसारी ।।
जिमि जिमि दूरि उड़ाउँ अकासा । तहँ भुज हरि देखउँ निज पासा ।।

CHAUPAI 77

RAMA'S ILLUSIVE POWER

Thus without truly worshipping God, no soul gains,
Lord Garur, freedom from this life's troubles and pains;

Darkened ignorance never God's servant pervades;
Truest knowledge, by God sent, in all things him aids;

Therefore death and destruction God's servant ne'er knows,
For the more there is myst'ry the more his faith grows.

Rama smiled when he saw the confusion I felt;
Listen now to the way in which he with me dealt.

The true secret of his playful trick to no other
Was known—not to brothers, or father, or mother;

His dark body—on hands and feet the dawn matching—
Came crawling along; hopes he held of me catching;

But I, Garur, flew off, his purpose defying;
Then he stretched his arms out to catch me in flying;

The further I went off, towards the heav'ns heading,
I saw his arms after me more and more spreading.

दोहा ७९

ब्रह्मलोक लगि गयउँ मैं चितयउँ पाछ उड़ात ।
जुग अंगुल कर बीच सब राम भुजहिं मोहि तात ।।
सप्तावरन भेद करि जहाँ लगें गति मोरि ।
गयउँ तहाँ प्रभु भुज निरखि ब्याकुल भयउँ बहोरि ।।

DOHA 79

In this way I reached Brahma's heaven, still looking
Behind me, as upward I mounted;
But all the time no more than two fingers' breadth
Between me and the Lord's arms I counted;
I pierced the sev'n folds of the universe, still
My way onward and upward pursuing;
But yet more astonished became as I went,
Just behind my Lord's spreading arms viewing.

चौपाई ७८

मूदेउँ नयन त्रसित जब भयऊँ । पुनि चितवत कोसलपुर गयऊँ ॥
मोहि बिलोकि राम मुसुकाहीं । बिहँसत तुरत गयउँ मुख माहीं ॥
उदर माँझ सुनु अंडज राया । देखेउँ बहु ब्रह्मांड निकाया ॥
अति बिचित्र तहँ लोक अनेका । रचना अधिक एक ते एका ॥
कोटिन्ह चतुरानन गौरीसा । अगनित उडगन रबि रजनीसा ॥
अगनित लोकपाल जम काला । अगनित भूधर भूमि बिसाला ॥
सागर सरि सर बिपिन अपारा । नाना भाँति सृष्टि बिस्तारा ॥
सुर मुनि सिद्ध नाग नर किन्नर । चारि प्रकार जीव सचराचर ॥

राम की
विमोहक
शक्ति

CHAUPAI 78

In terror I closed my eyes; when I once more
Opened them, I was in Avadh just as before;

Rama saw me and smiled at me, greatly amused;
When he laughed, I jumped into his mouth, still confused;

In his belly, O King of the whole egg-born tribe,
I saw many a universe hard to describe;

Countless worlds in their number and form left me dazed;
Each one more wondrous seemed, made me yet more amazed;

Countless Brahmas and Sivas and such honoured ones
Did I see; also unnumbered stars, moons and suns;

Countless World-Guardians; forms too of Death, Fate and Time;
Countless mountains and plains in their grandeur sublime;

Countless dense forests; great oceans, rivers and lakes;
All the created wonder that such vast worlds makes;

Gods and demi-gods, saints, sages, dragons and men;
Creatures mobile, immobile—four kinds in our ken;

दोहा ८०

जो नहिं देखा नहिं सुना जो मनहूँ न समाइ ।
सो सब अदभुत देखेउँ बरनि कवनि बिधि जाइ ।।
एक एक ब्रह्मांड महुँ रहउँ बरष सत एक ।
एहि बिधि देखत फिरउँ मैं अंड कटाह अनेक ।।

DOHA 80

१३३०
1330

Things moreover I never had heard of or seen,
Thoughts of which never entered my mind,
There I saw—of such marvellous wonder that words
To describe them I never could find.

In each wonderful universe, roaming around it,
A full hundred years I remained;
I was able in this way to see, as I wandered,
The wonders that each one contained.

RAMA'S
ILLUSIVE
POWER

चौपाई ७९

लोक लोक प्रति भिन्न बिधाता । भिन्न बिष्नु सिव मनु दिसित्राता ।।
नर गंधर्ब भूत बेताला । किंनर निसिचर पसु खग ब्याला ।।
देव दनुज गन नाना जाती । सकल जीव तहँ आनहि भाँती ।।
महि सरि सागर सर गिरि नाना । सब प्रपंच तहँ आनइ आना ।।
अंडकोस प्रति प्रति निज रूपा । देखेउँ जिनस अनेक अनूपा ।।
अवधपुरी प्रति भुवन निनारी । सरजू भिन्न भिन्न नर नारी ।।
दसरथ कौसल्या सुनु ताता । बिबिध रूप भरतादिक भ्राता ।।
प्रति ब्रह्मांड राम अवतारा । देखउँ बाल बिनोद उदारा ।।

CHAUPAI 79

Its creator had each world, and its Supporter;
Its Siva; its Manu; its guards for each quarter;

Its own men and women; good spirits and evil;
Its own beasts and birds; forms of angel and devil;

Its own gods and demons of strange forms and features;
Its own many varied innum'rable creatures;

Its own distinct land, mountains, rivers, lakes, oceans;
Its own distinct creative progress and motions;

Each World-Egg I saw had its own distinct form,
And each species within it its own distinct norm;

In each world was a fair Avadh city renowned,
Where by River Sarju men and women I found;

Dasrath, Kausalya, her sister-queens I could see;
Bharat too and his brothers, all plain as could be;

In each universe himself Lord Rama displayed
As a man, and the games of a little child played.

दोहा ८१

भिन्न भिन्न मैं दीख सबु अति बिचित्र हरिजान ।
अगनित भुवन फिरेउँ प्रभु राम न देखेउँ आन ॥
सोइ सिसुपन सोइ सोभा सोइ कृपाल रघुबीर ।
भुवन भुवन देखत फिरउँ प्रेरित मोह समीर ॥

राम की
विमोहक
शक्ति

DOHA 81

Thus, Lord Garur, throughout all these great universes,
Unnumbered, varied, did I roam;
But tho' many and diff'rent they, Rama in but one form
Did I see—there at his home;

It was always the same kindly, glorious Lord
Raghubir in the form of a child
That I saw as I wandered thro' all these vast worlds,
By delusion drawn on and beguiled.

चौपाई ८०

भ्रमत मोहि ब्रह्मांड अनेका । बीते मनहुँ कलप सत एका ॥
फिरत फिरत निज आस्रम आयउँ । तहँ पुनि रहि कछु काल गवाँयउँ ॥

निज प्रभु जनम अवध सुनि पायउँ । निर्भर प्रेम हरषि उठि धायउँ ।।
देखेउँ जनम महोत्सव जाई । जेहि बिधि प्रथम कथा मैं गाई ।।
राम उदर देखेउँ जग नाना । देखत बनइ न जाइ बखाना ।।
तहँ पुनि देखेउँ राम सुजाना । मायापति कृपाल भगवाना ।।
करउँ बिचार बहोरि बहोरी । मोह कलिल ब्यापित मति मोरी ।।
उभय घरी महँ मैं सब देखा । भयउँ स्रमित मन मोह बिसेषा ।।

CHAUPAI 80

In my wand'ring thro' these many worlds, it appears
I spent countless time—thousands of millions of years;

Then I came to my own quiet *ashram* at last,
And in peacefully living there some time I passed.

I went gladly to Avadh at news of the birth
Of my lord; joy o'erflowed at his coming to earth;

In the joyous birth-festival I also shared,
In the way that already to you I've declared;

I was able those many vast worlds to behold
Within Rama—a wonder that cannot be told.

RAMA'S
ILLUSIVE
POWER

Then again, as before, I saw Rama adored,
The All-Kindly and Virtuous One, *Maya's* Lord;

On this strange myst'ry often and often I ponder,
But always bewildered and dazed at the wonder;

Within two short hours all these things came before me;
At this thought came more confused wonderment o'er me.

दोहा ८२

देखि कृपाल बिकल मोहि बिहँसे तब रघुबीर ।
बिहँसतहीं मुख बाहेर आयउँ सुनु मतिधीर ।।
सोइ लरिकाई मो सन करन लगे पुनि राम ।
कोटि भाँति समुझावउँ मनु न लहइ बिस्राम ।।

DOHA 82

The kindly Lord Raghubir laughed once again,
As he saw my confusion and doubt;

Then—just listen, O firm-minded Garur—as he
Laughed and opened his mouth, I flew out;

Then again he began as before to play with me
His simple and babyish tricks;
Tho' I tried hard to counsel myself, my poor mind
Found no easement in this troubled fix.

चौपाई ८१

देखि चरित यह सो प्रभुताई । समुझत देह दसा बिसराई ॥
धरनि परेउँ मुख आव न बाता । त्राहि त्राहि आरत जन त्राता ॥
प्रेमाकुल प्रभु मोहि बिलोकी । निज माया प्रभुता तब रोकी ॥
कर सरोज प्रभु मम सिर धरेऊ । दीनदयाल सकल दुख हरेऊ ॥
कीन्ह राम मोहि बिगत बिमोहा । सेवक सुखद कृपा संदोहा ॥
प्रभुता प्रथम बिचारि बिचारी । मन महँ होइ हरष अति भारी ॥
भगतबछलता प्रभु कै देखी । उपजी मम उर प्रीति बिसेषी ॥
सजल नयन पुलकित कर जोरी । कीन्हेउँ बहु बिधि बिनय बहोरी ॥

CHAUPAI 81

राम की
विमोहक
शक्ति

He whose lordship I'd seen I saw now in this spot
As a child; at this strange thought myself I forgot;

To the earth I fell and but one thing could I speak—
"Saviour of distressed souls, save me! This boon I seek!"

Then the Lord, seeing me so confused and distraught,
To an end in a trice his delusive pow'r brought;

He—to humble souls kindly—upon my head placed
His soft lotus-like hands and my suff'rings effaced;

He who blesses his servants, the essence of kindness—
That Rama dispelled in a moment my blindness.

Now pond'ring the vision I'd seen of his greatness,
My heart became filled with a joyous new sweetness;

I knew now the warm love he had for his servant,
And my heart responded with love fresh and fervent;

Eyes tear-filled and thrilled, thus my dear lord beholding,
I made my petition again, my hands folding.

दोहा ८३

सुनि सप्रेम मम बानी देखि दीन निज दास ।
बचन सुखद गंभीर मृदु बोले रमानिवास ।।
कागभुसुंडी माँगु बर अति प्रसन्न मोहि जानि ।
अनिमादिक सिधि अपर रिधि मोच्छ सकल सुख खानि ।।

DOHA 83

As he heard my voice, knowing me his true servant,
Spoke Rama—in that child's form dwelling—
Words loving and meaningful, and as I heard them,
My heart with new gladness was swelling:

"Dear Crow-friend, Bhusundi! I'm pleased with you; ask
"What you will and I'll grant the petition;
"Be it all the mystic pow'rs, joy-giving freedom
"From birth, or great wealth and position;

चौपाई ८२

RAMA'S ILLUSIVE POWER

ज्ञान बिबेक बिरति बिज्ञाना । मुनि दुर्लभ गुन जे जग जाना ।।
आजु देउँ सब संसय नाहीं । माँगु जो तोहि भाव मन माहीं ।।
सुनि प्रभु बचन अधिक अनुरागेउँ । मन अनुमान करन तब लागेउँ ।।
प्रभु कह देन सकल सुख सही । भगति आपनी देन न कही ।।
भगतिहीन गुन सब सुख ऐसे । लवन बिना बहु बिंजन जैसे ।।
भजनहीन सुख कवने काजा । अस बिचारि बोलेउँ खगराजा ।।
जौं प्रभु होइ प्रसन्न बर देहू । मो पर करहु कृपाँ अरु नेहू ।।
मन भावत बर माँगउँ स्वामी । तुम्ह उदार उर अंतरजामी ।।

CHAUPAI 82

"True judgment, wisdom, self-control, lore of ages—
"Things which, the world knows, are scarce gained by great sages;

"Just ask of me anything that you have wanted;
"I'll give it you—ask and doubt not it is granted."

My heart was gripped, hearing my lord's assured word;
But my mind began pond'ring the things I had heard—

He will grant anything! I believe what he saith!
But he said naught of granting me true loving faith;

Without loving devotion, great gifts, joys and deeds
Are like spices without the salt chiefly one needs;

All our pleasures without sincere worship are vain—
So with this thought I spoke to my lord once again:

"If upon me your kindness and love truly rest;
"If you truly are pleased with me, grant my request;

"You are gracious; the secret you know of each heart;
"Only one boon I ask that to me you impart—

दोहा ८४

अबिरल भगति बिसुद्ध तव स्रुति पुरान जो गाव ।
जेहि खोजत जोगीस मुनि प्रभु प्रसाद कोउ पाव ॥
भगत कल्पतरु प्रनत हित कृपासिंधु सुखधाम ।
सोइ निज भगति मोहि प्रभु देहु दया करि राम ॥

DOHA 84

राम की
विमोहक
शक्ति

"That devotion to you of which scriptures both old
"And new sing; that is pure, unbesmirched;
"Which your grace alone gives to the seeker; for which
"Saints, ascetics and sages have searched;

"Be thou merciful to me, Lord Rama, and as
"Thy boon to me such devotion give—
"O thou age-long tree, fruit to the trustful and true
"Yielding, in whom all worthy joys live."

चौपाई ८३

एवमस्तु कहि रघुकुलनायक । बोले बचन परम सुखदायक ॥
सुनु बायस तैं सहज सयाना । काहे न माँगसि अस बरदाना ॥
सब सुख खानि भगति तैं माँगी । नहिं जग कोउ तोहि सम बड़भागी ॥
जो मुनि कोटि जतन नहिं लहहीं । जे जप जोग अनल तन दहहीं ॥
रीझेउँ देखि तोरि चतुराई । माँगेहु भगति मोहि अति भाई ॥
सुनु बिहंग प्रसाद अब मोरें । सब सुभ गुन बसिहहिं उर तोरें ॥

भगति ज्ञान बिज्ञान बिरागा । जोग चरित्र रहस्य बिभागा ।।
जानब तैं सबही कर भेदा । मम प्रसाद नहिं साधन खेदा ।।

CHAUPAI 83

Said the lord of great Raghu's line, "So shall it be!"
Then he added these words giving joy still to me:

"Listen, Crow-friend! In wisdom you're sound and mature;
"I'd expect you to try such a boon to secure!

"You for loving faith ask; blest are you in this course!
"'Tis of all lasting true happiness the one source;

"This with long striving efforts great saints have not earnt,
"Despite pray'rs, fasts, and giving themselves to be burnt!

"Asking this one boon, brother, you show yourself wise;
"You have pleased me and proved your great worth in my eyes.

"Listen, fortunate bird! 'Tis the gift of my grace—
"Ev'ry virtue shall have in your heart dwelling-place;

"Warm faith, knowledge of deep truth, temp'rate self-control,
"Worthy life, mystic science, soul-union—the whole

RAMA'S
ILLUSIVE
POWER

"Shall you share; you shall know the deep secrets of all
"By my grace—and on no other aid need you call.

दोहा ८५

माया संभव भ्रम सब अब न ब्यापिहहिं तोहि ।
जानेसु ब्रह्म अनादि अज अगुन गुनाकर मोहि ।।
मोहि भगत प्रिय संतत अस बिचारि सुनु काग ।
कायँ बचन मन मम पद करेसु अचल अनुराग ।।

DOHA 85

"By the errors that from strange Illusion arise,
"You shall never again be affected;
"You know me the Unborn, Eternal Supreme,
"Beyond all, in whom all is perfected.

"Know this, Crow-friend! For those devoted and faithful
"To me I hold love never-ending;
"Maintain then for my feet unfailing affection,
"Your thoughts, words and deeds in this blending.

चौपाई ८४

अब सुनु परम बिमल मम बानी । सत्य सुगम निगमादि बखानी ॥
निज सिद्धाँत सुनावउँ तोही । सुनु मन धरु सब तजि भजु मोही ॥
मम माया संभव संसारा । जीव चराचर बिबिध प्रकारा ॥
सब मम प्रिय सब मम उपजाए । सब ते अधिक मनुज मोहि भाए ॥
तिन्ह महँ द्विज द्विज महँ स्रुतिधारी । तिन्ह महुँ निगम धरम अनुसारी ॥
तिन्ह महँ प्रिय बिरक्त पुनि ज्ञानी । ज्ञानिहु तें अति प्रिय बिज्ञानी ॥
तिन्ह तें पुनि मोहिं प्रिय निज दासा । जेहि गति मोरि न दूसरि आसा ॥
पुनि पुनि सत्य कहउँ तोहि पाहीं । मोहि सेवक सम प्रिय कोउ नाहीं ॥
भगतिहीन बिरंचि किन होई । सब जीवहु सम प्रिय मोहि सोई ॥
भगतिवंत गति नीचउ प्रानी । मोहि प्रान प्रिय असि मम बानी ॥ १३३७

CHAUPAI 84 1337

"To things I now tell you give ear and heed well,
"Truth both simple and pure, of which scriptures all tell;

"I will tell you the principles truly my own;
"From your heart leave all else and me worship alone.

राम की
विमोहक
शक्ति

"This whole world by my illusive force is created,
"With all soul-forms inanimate, animated;

"Dear to me are all; they exist by my pleasure;
"But of them all mankind is my dearest treasure;

"Dearest of men, Brahmans; of Brahmans, the student
"Of scripture; of these those obedient and prudent;

"Of these, those to learning completely devoted;
"Of these, those for deep wisdom spiritu'l noted;

"But dearest of all, he who loves and believes
"In me only, and faithfully to my way cleaves;

"I repeatedly tell you as truth, that above
"All these others my own true disciple I love;

"If he lacked such faith, even Lord Brahma would hold
"But like place with all souls in my love—be it told;

"And as dear as life to me is one lowest born
"Who loves me—tho' to others an object of scorn.

दोहा ८६

सुचि सुसील सेवक सुमति प्रिय कहु काहि न लाग ।
स्रुति पुरान कह नीति असि सावधान सुनु काग ॥

DOHA 86

"If a servant is upright, obedient and wise,
"He the love of his master will draw;
"Heed this earnestly, Crow-friend, for in all the scriptures
"Is this declared firm-founded law.

चौपाई ८५

एक पिता के बिपुल कुमारा । होहिं पृथक गुन सील अचारा ॥
कोउ पंडित कोउ तापस ज्ञाता । कोउ धनवंत सूर कोउ दाता ॥
कोउ सर्बज्ञ धर्म रत कोई । सब पर पितहि प्रीति सम होई ॥
कोउ पितु भगत बचन मन कर्मा । सपनेहुँ जान न दूसर धर्मा ॥
सो सुत प्रिय पितु प्रान समाना । जद्यपि सो सब भाँति अयाना ॥
एहि बिधि जीव चराचर जेते । त्रिजग देव नर असुर समेते ॥
अखिल बिस्व यह मोर उपाया । सब पर मोहि बराबरि दाया ॥
तिन्ह महँ जो परिहरि मद माया । भजइ मोहि मन बच अरु काया ॥

RAMA'S
ILLUSIVE
POWER

CHAUPAI 85

"Many sons, all upstanding, a father may have,
"Diff'ring in spirit, gifts and the way they behave;

"One a teacher, one studi'us, one ascetic-living;
"One wealthy, one warlike, one gen'rous in giving;

"One given to worship, one keenly all-knowing—
"The father on each one the same love bestowing;

"But one who in all things his father esteems
"Above all, and of no other duty e'er dreams,

"Dear as life to his father will be such a son,
"Even tho' he be but a poor ignorant one;

"It is thus with all creatures, from greatest to least,
"In all realms that are—with god, man, demon, or beast;

"I its being give to ev'rything that exists,
"And my mercy on all things alike always rests;

"But the soul who, forsaking all passion and pride,
"Worships me in thought, word and deed—naught else beside—

दोहा ८७

पुरुष नपुंसक नारि वा जीव चराचर कोइ ।
सर्ब भाव भज कपट तजि मोहि परम प्रिय सोइ ॥

DOHA 87

"Be it animate, inanimate, female, male,
"Even neuter—its form whatsoever,
"If wholly and truly devoted to me,
"It has my love supremely, forever.

सोरठा ३

सत्य कहउँ खग तोहि सुचि सेवक मम प्रानप्रिय ।
अस बिचारि भजु मोहि परिहरि आस भरोस सब ॥

राम की
विमोहक
शक्ति

SORATHA 3

" 'Tis truth that I tell you, Crow-friend—
"Dear as life itself to me is my faithful servant;
"Remem'bring this, all your soul bend
"To true worship of me, putting trust in no other.

चौपाई ८६

कबहूँ काल नहिं ब्यापिहि तोही । सुमिरेसु भजेसु निरंतर मोही ॥
प्रभु बचनामृत सुनि न अघाऊँ । तन पुलकित मन अति हरषाऊँ ॥
सो सुख जानइ मन अरु काना । नहिं रसना पहिं जाइ बखाना ॥
प्रभु सोभा सुख जानहिं नयना । कहि किमि सकहिं तिन्हहिं नहिं बयना ॥
बहु बिधि मोहि प्रबोधि सुख देई । लगे करन सिसु कौतुक तेई ॥
सजल नयन कछु मुख करि रूखा । चितइ मातु लागी अति भूखा ॥
देखि मातु आतुर उठि धाई । कहि मृदु बचन लिए उर लाईं ॥
गोद राखि कराव पय पाना । रघुपति चरित ललित कर गाना ॥

CHAUPAI 86

"Nor grim Time nor Death shall hold you in its pow'r;
"Worship me then, your thoughts upon me ev'ry hour."

As I heard my lord's nectar-like words, more I wished,
Said the crow; I was thrilled and with joy was refreshed;

To the mind and the ear do such treasures belong;
But they never can fully be told by the tongue;

Joyous vision my eyes received of the Lord's glory,
But, having no tongue, they cannot tell the story.

When to me his teaching he thus had imparted,
His games as a youngster my lord again started;

Tears came to his eyes, his face saddened, and eyeing
His mother, as tho' hungry, he began crying;

She rose and ran, seeing that something distressed him,
And with loving words raised and to her heart pressed him;

She held him and at her breast fed him, while singing
Of Lord Rama's deeds, comfort thus to him bringing.

**RAMA'S
ILLUSIVE
POWER**

सोरठा ४

जेहि सुख लागि पुरारि असुभ बेष कृत सिव सुखद ।
अवधपुरी नर नारि तेहि सुख महुँ संतत मगन ॥
सोई सुख लवलेस जिन्ह बारक सपनेहुँ लहेउ ।
ते नहिं गनहिं खगेस ब्रह्मसुखहिं सज्जन सुमति ॥

SORATHA 4

The citizens, women and men,
Of fair Avadh unceasingly shared in the joy
Which Lord Siva both sought and found when,
For that purpose, his unsightly form he assumed.

Any person who, even in dreams,
Has but once a small portion of this pleasure known,
O Garur, even less than naught deems
The supreme bliss of heaven if faithful and wise.

चौपाई ८७

मैं पुनि अवध रहेउँ कछु काला । देखेउँ बालबिनोद रसाला ॥
राम प्रसाद भक्ति बर पायउँ । प्रभु पद बंदि निजास्रम आयउँ ॥
तब ते मोहि न ब्यापी माया । जब ते रघुनायक अपनाया ॥
यह सब गुप्त चरित मैं गावा । हरि मायाँ जिमि मोहि नचावा ॥
निज अनुभव अब कहउँ खगेसा । बिनु हरि भजन न जाहिं कलेसा ॥
राम कृपाँ बिनु सुनु खगराई । जानि न जाइ राम प्रभुताई ॥
जानें बिनु न होइ परतीती । बिनु परतीति होइ नहिं प्रीती ॥
प्रीति बिना नहिं भगति दृढाई । जिमि खगपति जल कै चिकनाई ॥

CHAUPAI 87

For a time I in Avadh prolonged then my stay,
There enjoying the sight of my lord's childish play;

Taking then rev'rent leave of him whom I adore,
With the gift of devotion I came here once more;

From the time Raghunayak has made me his own,
Not a trace of delusion or doubt have I known.

Of the mysteri'us happening thus I have told,
How his delusive pow'r made me dance in its hold;

From experience I tell you Garur what I've proved;
Till one worships him trouble cannot be removed;

Until Rama, O Bird-King, his kindness bestows,
His true greatness and lordship no soul ever knows;

There can be no trust till one such knowledge attains,
And without trust the soul sincere love never gains;

Without true love devotion is never secure;
It soon passes, like oil upon water, Garur.

राम की
विमोहक
शक्ति

सोरठा ५

बिनु गुर होइ कि ग्यान ग्यान कि होइ बिराग बिनु ।
गावहिं बेद पुरान सुख कि लहिअ हरि भगति बिनु ॥
कोउ बिस्राम कि पाव तात सहज संतोष बिनु ।
चलइ कि जल बिनु नाव कोटि जतन पचि पचि मरिअ ॥

SORATHA 5

Knowledge never comes till some one teaches
Us truly, and we sense and passion subdue;
And all scripture this truth plainly preaches,
That bliss comes by naught but devotion to God.

There is no hope of rest ever gaining,
Without finding inner contentment, my friend;
Just as—tho' we're near dead with our straining—
A boat without water will never move on.

चौपाई ८८

१३४२

1342

बिनु संतोष न काम नसाहीं । काम अछत सुख सपनेहुँ नाहीं ।।
राम भजन बिनु मिटहिं कि कामा । थल बिहीन तरु कबहुँ कि जामा ।।
बिनु बिज्ञान कि समता आवइ । कोउ अवकास कि नभ बिनु पावइ ।।
स्रद्धा बिना धर्म नहिं होई । बिनु महि गंध कि पावइ कोई ।।
बिनु तप तेज कि कर बिस्तारा । जल बिनु रस कि होइ संसारा ।।
सील कि मिल बिनु बुध सेवकाई । जिमि बिनु तेज न रूप गोसाँई ।।
निज सुख बिनु मन होइ कि थीरा । परस कि होइ बिहीन समीरा ।।
कवनिउ सिद्धि कि बिनु बिस्वासा । बिनु हरि भजन न भव भय नासा ।।

RAMA'S
ILLUSIVE
POWER

CHAUPAI 88

Passion, without contentment, is never destroyed;
While it stays, e'en in dreams bliss cannot be enjoyed;

Rama-worship alone yields lust's conquest as fruit;
Without land trees can never be set, nor take root;

Without knowledge an equable mind has no place;
As without ether-skies none can grasp Time or Space;

No religion without trustful, rev'rent intent;
As without matter there is no such thing as scent;

Without austere life no growth in glory or force,
As no dampness or taste without liquid, of course;

Worthy character none, till the sages are served,
As without force and light naught is formed or observed;

Without peace the mind stableness cannot maintain,
As without air no real sense of touch can one gain;
Higher pow'rs and perfection come not without faith;
Only true worship ends fear of life and of death.

दोहा ८८

बिनु बिस्वास भगति नहिं तेहि बिनु द्रवहिं न रामु ।
राम कृपाँ बिनु सपनेहुँ जीव न लह बिस्रामु ।।

DOHA 88

True devotion comes only by faith, and Lord Rama
Is moved only by true devotion;
Without this the soul of his kindness can never
Have even the weak, faintest notion.

सोरठा ६

अस बिचारि मतिधीर तजि कुतर्क संसय सकल ।
भजहु राम रघुबीर करुनाकर सुंदर सुखद ।।

राम की
विमोहक
शक्ति

SORATHA 6

Consider this, friend of fine mettle,
Forsaking all fallacies and foolish doubting;
Praise Rama, the mighty in battle,
The gracious and glorious giver of blessing.

चौपाई ८९

निज मति सरिस नाथ मैं गाई । प्रभु प्रताप महिमा खगराई ।।
कहेउँ न कछु करि जुगुति बिसेषी । यह सब मैं निज नयनन्हि देखी ।।
महिमा नाम रूप गुन गाथा । सकल अमित अनंत रघुनाथा ।।
निज निज मति मुनि हरि गुन गावहिं । निगम सेष सिव पार न पावहिं ।।
तुम्हहिं आदि खग मसक प्रजंता । नभ उड़ाहिं नहिं पावहिं अंता ।।
तिमि रघुपति महिमा अवगाहा । तात कबहुँ कोउ पाव कि थाहा ।।
रामु काम सत कोटि सुभग तन । दुर्गा कोटि अमित अरि मर्दन ।।
सक्र कोटि सत सरिस बिलासा । नभ सत कोटि अमित अवकासा ।।

CHAUPAI 89

The Lord's pow'r and greatness, as now I behold it—
To you, mighty Monarch of Birds, have I told it;

I've told naught as I might in fancy conceive it,
But as I have seen with my eyes and believe it;

The Lord's glories, names, forms and gifts beyond measure,
Eternal—I've told you these things that I treasure;

Great sages their voices in his praise unending,
With eloquent bards, gods and scriptures are blending;

Wing'd creatures, from you to the gnat, by their flying
Cannot heaven's limit reach, for all their trying;

So Lord Rama's glory, an ocean unbounded,
Is such that its depth, friend, can never be sounded;

Like countless Love-gods are his bodily charms;
Like vast fierce Durga hosts are his foe-crushing arms;

Countless Indras he matches in playful surprise,
And his being's expanse far outspans countless skies;

RAMA'S
ILLUSIVE
POWER

दोहा ८९

मरुत कोटि सत बिपुल बल रबि सत कोटि प्रकास ।
ससि सत कोटि सुसीतल समन सकल भव त्रास ।।
काल कोटि सत सरिस अति दुस्तर दुर्ग दुरंत ।
धूमकेतु सत कोटि सम दुराधरष भगवंत ।।

DOHA 89

Stronger than countless storm-winds is his mighty strength;
Light streams from him, suns countless outdoing;
Cool calmness surrounds him and uncounted moons,
All the fears of existence subduing;

Beyond countless Fates is his terrible aspect,
No hope of escape or suppression;
And like countless comet-fires is he at that time,
No hope of approach or repression.

चौपाई ९०

प्रभु अगाध सत कोटि पताला । समन कोटि सत सरिस कराला ।।
तीरथ अमित कोटि सम पावन । नाम अखिल अघ पूग नसावन ।।
हिमगिरि कोटि अचल रघुबीरा । सिंधु कोटि सत सम गंभीरा ।।
कामधेनु सत कोटि समाना । सकल काम दायक भगवाना ।।
सारद कोटि अमित चतुराई । विधि सत कोटि सृष्टि निपुनाई ।।
विष्नु कोटि सम पालन कर्ता । रुद्र कोटि सत सम संहर्ता ।।
धनद कोटि सत सम धनवाना । माया कोटि प्रपंच निधाना ।।
भार धरन सत कोटि अहीसा । निरवधि निरुपम प्रभु जगदीसा ।।

CHAUPAI 90

Unfath'mable is he as myriads of hells,
And his awesomeness like countless Death-gods repels;

Holy as countless shrines sought out by the devout
Is he, vast heaps of countless sins his name wipes out;

He like countless snow-ranges cannot be o'erpassed;
Depths his nature holds of oceans countless and vast;

राम की
विमोहक
शक्ति

The Lord Rama, like myrids of heavenly cows,
With fulfilment of all worthy wishes endows;

He outdoes countless Shardas in wisdom and speech;
And his skills those of countless Creators outreach;

Pow'rs of countless Vishnus, to preserve, he employs;
Uses pow'rs of countless Sivas when he destroys;

In the wealth of countless Gods of Wealth he abounds;
And with Illusions infinite all things surrounds,

Burdens like world-supporters countless does he bear;
Lord of earth, without limit, beyond all compare.

छन्द १०

निरुपम न उपमा आन राम समान रामु निगम कहै ।
जिमि कोटि सत खद्योत सम रबि कहत अति लघुता लहै ।।

एहि भाँति निज निज मति बिलास मुनीस हरिहि बखानहीं ।
प्रभु भाव गाहक अति कृपाल सप्रेम सुनि सुख मानहीं ।।

CHHAND 10

Limitless and incomp'rable—none is like Rama, has scripture declared;
To compare with him is as tho' swarms of fire-flies with the sun were compared;
Many ways to describe the Lord sages have tried, and their minds thus amused;
But in love has he kindly approved, knowing well how their minds were enthused.

दोहा ९०

रामु अमित गुन सागर थाह कि पावइ कोइ ।
संतन्ह सन जस किछु सुनेउँ तुम्हहिं सुनाएउँ सोइ ।।

DOHA 90

The great ocean of Rama's perfections is such,
That none ever can sound it, or ford it;
I've told you a little of what it is like,
Just as I from the saintly have heard it.

RAMA'S
ILLUSIVE
POWER

सोरठा ७

भाव बस्य भगवान सुखनिधान करुनाभवन ।
तजि ममता मद मान भजिअ सदा सीतारवन ।।

SORATHA 7

The Lord seeks the love of the heart,
He the source of all bliss and abode of all mercy;
Set all pride and self-hood apart,
And serve Rama alone, with his Sita beloved.

चौपाई ९१

सुनि भुसुंडि के बचन सुहाए । हरषित खगपति पंख फुलाए ।।
नयन नीर मन अति हरषाना । श्रीरघुपति प्रताप उर आना ।।
पाछिल मोह समुझि पछिताना । ब्रह्म अनादि मनुज करि माना ।।

पुनि पुनि काग चरन सिरु नावा । जानि राम सम प्रेम बढ़ावा ॥
गुर बिनु भव निधि तरइ न कोई । जौं बिरंचि संकर सम होई ॥
संसय सर्प ग्रसेउ मोहि ताता । दुखद लहरि कुतर्क बहु ब्राता ॥
तव सरूप गारुड़ि रघुनायक । मोहि जिआयउ जन सुखदायक ॥
तव प्रसाद मम मोह नसाना । राम रहस्य अनूपम जाना ॥

CHAUPAI 91

As Garur the things heard which Bhusundi uttered,
With gladness his great wings he spread out and fluttered;

His eyes filled with tears at the joy thus imparted,
And on Rama's greatness he thought happy-hearted;

Regretting past errors when he had concluded
The Spirit Supreme was mere man, thus deluded;

Again and again at the crow's feet he bowed,
And—as tho' he were Rama—love for him avowed:

"Tho' 'twere Brahma or Siva, unless he be led,
"By a teacher, none crosses Life's Ocean," he said;

"The great serpent of doubt had me caught in its coils;
"I was snared fast in foolish false argument's toils;

"Thro' you—to me Garur-like—to life I'm restored
"By the giver of peace, Raghunayak, my lord;

"By your kindness, the mysteries—matchless indeed—
"Of Lord Rama I know, and from error am freed."

भुशुंडि की
आत्मकथा

दोहा ९१

ताहि प्रसंसि बिबिध बिधि सीस नाइ कर जोरि ।
बचन बिनीत सप्रेम मृदु बोलेउ गरुड बहोरि ॥
प्रभु अपने अबिबेक तें बूझउँ स्वामी तोहि ।
कृपासिंधु सादर कहहु जानि दास निज मोहि ॥

DOHA 91

In this way praising Bhusundi time and again,
Great Garur, truly humble and meek,

With bowed head and clasped hands¶ words of sweetness and love
To his friend began once more to speak:

"'Tis because of my ignorance that, as my master,
"I more things of you must enquire;
"So I pray you to think of me as your own servant,
"And give me the light I desire.

चौपाई ९२

तुम्ह सर्बज्ञ तज्ञ तम पारा । सुमति सुसील सरल आचारा ॥
ज्ञान बिरति बिज्ञान निवासा । रघुनायक के तुम्ह प्रिय दासा ॥
कारन कवन देह यह पाई । तात सकल मोहि कहहु बुझाई ॥
राम चरित सर सुंदर स्वामी । पायहु कहाँ कहहु नभगामी ॥
१३४८ नाथ सुना मैं अस सिव पाहीं । महा प्रलयहुँ नास तव नाहीं ॥
1348 मृषा वचन नहिं ईस्वर कहई । सोउ मोरें मन संसय अहई ॥
अग जग जीव नाग नर देवा । नाथ सकल जगु काल कलेवा ॥
अंड कटाह अमित लय कारी । कालु सदा दुरतिक्रम भारी ॥

BHUSUNDI
TELLS HIS
LIFE-STORY

CHAUPAI 92

"Free from error, your knowledge is full, deep and clear;
"Pure and gen'rous your mind; ways and conduct sincere;

"Learning, wisdom and disciplined rest's sure abode,
"Love to you as his servant has Raghunath showed;

"For what cause are you here then in form of a crow?
"This I wish that you plainly, friend, to me would show;

"Tell me, Sky-wand'rer, how you acquaintance did make
"With the deeds of Lord Rama, that beautiful lake;

"Furthermore, from Lord Siva have I understood
"That you are not destroyed in the last fatal flood¶;

"Yet I know Siva nothing that's false ever says;
"In my mind such things questions inev'tably raise;

¶ Strange figure for a bird, but it is as Tulsi Das gives it.

¶ The Great Deluge that destroys all things at the end of every cycle of Ages, **i.e.** after many millions of years.

"All things living—plants, beasts, men and gods—the whole brood
"Of souls, is for Death¶ but a mere morsel of food;
"Universes beyond number Death has destroyed;
" 'Tis a force irresistible none can avoid;

सोरठा ८

तुम्हहि न ब्यापत काल अति कराल कारन कवन ।
मोहि सो कहहु कृपाल ज्ञान प्रभाव कि जोग बल ।।

SORATHA 8

"Yet by awesome Death you are not swallowed!
"What then is the cause of this wonderful thing?
"Is it pow'r of rites mystic you've followed?
"Or deep learning's fruit? Tell me this, Kindly One.

दोहा ९२

प्रभु तव आस्रम आयउँ मोर मोह भ्रम भाग ।
कारन कवन सो नाथ सब कहहु सहित अनुराग ।।

DOHA 92

भुशुंडि की
आत्मकथा

"Further, when to your *ashram* I came, from me fled
"All my errors and delusive folly;
"I ask that in love for me you now, my master,
"The reason explain to me fully."

चौपाई ९३

गरुड गिरा सुनि हरषेउ कागा । बोलेउ उमा परम अनुरागा ।।
धन्य धन्य तव मति उरगारी । प्रस्न तुम्हारि मोहि अति प्यारी ।।
सुनि तव प्रस्न सप्रेम सुहाई । बहुत जनम कै सुधि मोहि आई ।।
सब निज कथा कहउँ मैं गाई । तात सुनहु सादर मन लाई ।।
जप तप मख सम दम ब्रत दाना । बिरति बिबेक जोग बिज्ञाना ।।
सब कर फल रघुपति पद प्रेमा । तेहि बिनु कोउ न पावइ छेमा ।।

¶ The word as before covers Death, Fate and On-going Time.

एहि तन राम भगति मैं पाई । ता तें मोहि ममता अधिकाई ।।
जेहि तें कछु निज स्वारथ होई । तेहि पर ममता कर सब कोई ।।

CHAUPAI 93

The crow, from Garur these things happily hearing,
Gave answer in words that were loving and cheering:

Thrice blessed is your eager mind, Foe of Snakes;
This enquiry from you for my happiness makes;

By your questions, in which love and worth I detect,
Many births of my own clearly I recollect;

My whole story I'll tell from beginning to end;
So, my brother, your ear and mind rev'rently lend.

Penance, pray'r, sacrifice, vow, gift, disciplined trial,
Wisdom, mystic rite, learning, firm self-denial—

One fruit, love for Rama, can make these successful;
Without this none comes to life released and blissful;

BHUSUNDI
TELLS HIS
LIFE-STORY

This form dear to me far beyond any other,
I gained by devotion to Lord Rama, brother;

The things by which souls their chief object have won,
Are the dearest, most cherished things, to ev'ryone.

सोरठा ९

पन्नगारि असि नीति स्रुति संमत सज्जन कहहिं ।
अति नीचहु सन प्रीति करिअ जानि निज परम हित ।।
पाट कीट तें होइ तेहि तें पाटंबर रुचिर ।
कृमि पालइ सबु कोइ परम अपावन प्रान सम ।।

SORATHA 9

Hear this principle, Garur, approved
By the scriptures and taught by all virtuous men—
Let the meanest soul truly be loved,
Knowing well that in this lies one's own highest good;

Finest silk is obtained from mere worms,
And from that with fine garments our bodies are clad;

Tho' in meanness this poor creature squirms,
Yet by men it is nurtured as tho' their own life!

चौपाई ९४

स्वारथ साँच जीव कहुँ एहा । मन क्रम बचन राम पद नेहा ॥
सोइ पावन सोइ सुभग सरीरा । जो तनु पाइ भजइ रघुबीरा ॥
राम बिमुख लहि बिधि सम देही । कबि कोबिद न प्रसंसहिं तेही ॥
राम भगति एहि तन उर जामी । ता तें मोहि परम प्रिय स्वामी ॥
तजउँ न तनु निज इच्छा मरना । तन बिनु बेद भजन नहिं बरना ॥
प्रथम मोहँ मोहिं बहुत बिगोवा । राम बिमुख सुख कबहुँ न सोवा ॥
नाना जनम करम पुनि नाना । किए जोग जप तप मख दाना ॥
कवन जोनि जनमेउँ जहँ नाहीं । मैं खगेस भ्रमि भ्रमि जग माहीं ॥
देखेउँ करि सब करम गोसाईं । सुखी न भयउँ अबहिं की नाईं ॥
सुधि मोहि नाथ जनम बहु केरी । सिव प्रसाद मति मोहँ न घेरी ॥

CHAUPAI 94

Realised is the soul's welfare in this one thing,
That in thought, word and deed love to Rama's feet cling;
Pure and blessed indeed is that form in which he,
Raghubir, is praised humbly, whatever it be;
Forms divinest that him in their heart do not hold,
Never can by true *pandits* and bards be extolled;
In this form love for Rama set my heart on fire;
'Tis thus dearest of all, none else do I desire;
I'll not leave it, altho' I can die when I please:
Scripture says bodiless souls cannot offer praise;
In dire bondage delusion at one time me kept;
From my lord severed, I never once in peace slept;
I tried courses of action thro' many births living—
Off'rings, contemplation, pray'r, fasting and giving;
In ev'ry known form of life, ev'ry womb sharing,
And thro' the whole universe, Bird-Monarch, faring;

भुशुंडि की
आत्मकथा

But tho' all conditions and ways I have known,
I have ne'er found such happiness as I now own;

Ev'ry lot that I've known I can clearly recall;
To desire for none, by Siva's grace, do I fall.

दोहा ९३

प्रथम जनम के चरित अब कहउँ सुनहु बिहगेस ।
सुनि प्रभु पद रति उपजइ जातें मिटहिं कलेस ।।
पूरब कल्प एक प्रभु जुग कलिजुग मल मूल ।
नर अरु नारि अधर्म रत सकल निगम प्रतिकूल ।।

DOHA 93

Listen carefully, Garur, as of my experi'nce
In one former birth I am telling;
To hear it begets for the Lord true devotion,
Distresses and troubles dispelling.

At one time an Evil Age—fount of all vices—
Came round in the course of the Ages,
When women and men caught in sinfulness turned from
The teachings of scripture and sages.

BHUSUNDI TELLS HIS LIFE-STORY

चौपाई ९५

तेहिं कलिजुग कोसलपुर जाई । जन्मत भयउँ सूद्र तनु पाई ।।
सिव सेवक मन क्रम अरु बानी । आन देव निंदक अभिमानी ।।
धन मद मत्त परम बाचाला । उग्रबुद्धि उर दंभ बिसाला ।।
जदपि रहेउँ रघुपति रजधानी । तदपि न कछु महिमा तब जानी ।।
अब जाना मैं अवध प्रभावा । निगमागम पुरान अस गावा ।।
कवनेहुँ जनम अवध बस जोई । राम परायन सो परि होई ।।
अवध प्रभाव जान तब प्रानी । जब उर बसहिं रामु धनुपानी ।।
सो कलिकाल कठिन उरगारी । पाप परायन सब नर नारी ।।

CHAUPAI 95

At that time in Kosala came I to birth
As a Shudra, the class known for mere servile worth;

I was servant of Siva in thought, word and deed
To no other god paid, in pride obstinate, heed;

Drunken with pride of wealth, an inveterate chatt'rer,
A proud heretic and my own wisdom's flatt'rer;

Tho' in Rama's own town I lived—Truth's best college—
I had of his goodness and greatness no knowledge;

Full well now I know Avadh city's true glory;
Both new and old scriptures say, telling its story:

Whoever in Avadh is born and may live,
True devotion to Rama he surely will give;

Only then Avadh's greatness one truly may know,
When in his heart lives Rama whose hand holds his bow;

So distressful was that Age, for this one thing noted,
That all were to sinfulness wholly devoted.

दोहा ९४

कलिमल ग्रसे धर्म सब लुप्त भए सदग्रंथ ।
दंभिन्ह निज मति कल्पि करि प्रगट किए बहु पंथ ।।
भए लोग सब मोहबस लोभ ग्रसे सुभ कर्म ।
सुनु हरिजान ज्ञाननिधि कहउँ कछुक कलिधर्म ।।

भुशुंडि की
आत्मकथा

DOHA 94

Forgotten were all sacred books; true religion
Was crushed by that Age and its vices;
All kinds of heretical ways were established
By proud men's imagined devices;

The people were all by delusion ensnared;
All good deeds were by greediness swallowed;
Give ear to me, learned Garur, as I tell
Of the vile things in which that Age wallowed.

चौपाई ९६

बरन धर्म नहिं आस्रम चारी । स्रुति बिरोध रत सब नर नारी ।।
द्विज स्रुति बेचक भूप प्रजासन । कोउ नहिं मान निगम अनुसासन ।।
मारग सोइ जा कहुँ जोइ भावा । पंडित सोइ जो गाल बजावा ।।

मिथ्यारंभ दंभ रत जोई । ता कहुँ संत कहइ सब कोई ।।
सोइ सयान जो परधन हारी । जो कर दंभ सो बड़ आचारी ।।
जो कह झूँठ मसखरी जाना । कलिजुग सोइ गुनवंत बखाना ।।
निराचार जो स्रुति पथ त्यागी । कलिजुग सोइ ज्ञानी सो बिरागी ।।
जाकें नख अरु जटा बिसाला । सोइ तापस प्रसिद्ध कलिकाला ।।

CHAUPAI 96

All ignored the four stages and duties of life;
Men and women with scripture were madly at strife;
Brahmans twisted the truth; kings their subjects oppressed;
Sacred books and their laws none obeyed, none professed;
Each one went just the way that he pleased, naught else mattered;
A *pandit* was he who unceasingly chattered;
He whose ways were with proud hypocrisy tainted
Was honoured by all as the most truly sainted;
The wise—he by whom goods of others were stolen;
The pious—he with his vain heresies swollen;
One given to falsehood and much jesting quack'ry,
Was clever and fine in that vile Age of mock'ry;
The free-lance, from scripture and virtue's ways turning,
Ascetic was called and a man of wide learning;
To be known as devotee famed and austere,
One need only have long nails and thick matted hair;

BHUSUNDI
TELLS HIS
LIFE-STORY

दोहा ९५

असुभ बेष भूषन धरें भच्छाभच्छ जे खाहिं ।
तेइ जोगी तेइ सिद्ध नर पूज्य ते कलिजुग माहिं ।। §

DOHA 95

One who strange unkempt clothing and marks would put on,
And all things clean and unclean would eat,
Was a *Sadhu,* a *Yogi,* a most holy man
In that Age—for high honours thought meet;

सोरठा १०

जे अपकारी चार तिन्ह कर गौरव मान्य तेइ ।
मन क्रम बचन लबार तेइ बकता कलिकाल महुँ ॥

SORATHA 10

Much esteemed as a very fine creature
Was he then whose works were dishonour and wrong,
And that man was a very fine preacher
Who always and ev'rywhere babbled and lied!

चौपाई ९७

नारि बिबस नर सकल गोसाईं । नाचहिं नट मर्कट की नाईं ॥
सूद्र द्विजन्ह उपदेसहिं ज्ञाना । मेलि जनेऊ लेहिं कुदाना ॥
¤ सब नर काम लोभ रत क्रोधी । देव बिप्र स्रुति संत बिरोधी ॥
गुन मंदिर सुंदर पति त्यागी । भजहिं नारि पर पुरुष अभागी ॥
सौभागिनीं बिभूषन हीना । बिधवन्ह के सिंगार नवीना ॥
गुर सिष बधिर अंध का लेखा । एक न सुनइ एक नहिं देखा ॥
हरइ सिष्य धन सोक न हरई । सो गुर घोर नरक महुँ परई ॥
मातु पिता बालकन्हि बोलावहिं । उदर भरै सोइ धरम सिखावहिं ॥

भुशुंडि की
आत्मकथा

CHAUPAI 97

Men were all slaves to women, who made them to prance
Just like mimics and monkeys who tumble and dance;

Menial men taught the twice-born as knowledge they feigned,
Put the sacred thread on and polluted gifts gained;

All were greedy, lascivi'us, to greed quickly roused;
All to gods, Brahmans, scriptures and saints were opposed;

If a wife had a handsome and right worthy spouse,
She would worship some strange man, forsaking her vows;

Women fortunate, with husbands still living, scorned
Any ornaments; widows were gaily adorned;

Like to men blind and deaf were both teachers and taught;
Pupils hearkened not, teachers true knowledge ne'er sought;

(He who takes pupils' fees, but doubts does not dispel—
Such a teacher will fall to the nethermost hell.)
Parents, calling their children, such knowledge instilled
As their duty, by which might their stomachs be filled;

दोहा ९६

ब्रह्मज्ञान बिनु नारि नर कहहिं न दूसरि बात ।
कौड़ी कारन लोभ बस करहिं बिप्र गुर घात ।। §
बादहिं सूद्र द्विजन्ह सन हम तुम्ह तें कछु घाटि ।
जानइ ब्रह्म सो बिप्रबर आँखि देखावहिं डाटि ।।

DOHA 96

१३५६
1356

Men and women, though lacking divine knowledge, talked
Of such things only day after day;
So enslaved by their greed were they that for a farthing
Their teacher or priest they would slay;
With a Brahman twice-born would a menial man argue—
"I'm good as you are any day!
"Anyone who knows Brahma is best of all Brahmans,"
The menial would mockingly say.

BHUSUNDI TELLS HIS LIFE-STORY

चौपाई ९८

पर त्रिय लंपट कपट सयाने । मोह द्रोह ममता लपटाने ।।
तेइ अभेदबादी ग्यानी नर । देखा मैं चरित्र कलिजुग कर ।।
आपु गए अरु तिन्हहू घालहिं । जे कहुँ सत मारग प्रतिपालहिं ।।
कल्प कल्प भरि एक एक नरका । परहिं जे दूषहिं स्रुति करि तरका ।।
जे बरनाधम तेलि कुम्हारा । स्वपच किरात कोल कलवारा ।।
नारि मुई गृह संपति नासी । मूड़ मुड़ाइ होहिं संन्यासी ।।
ते बिप्रन्ह सन आपु पुजावहिं । उभय लोक निज हाथ नसावहिं ।।
बिप्र निरच्छर लोलुप कामी । निराचार सठ बृषली स्वामी ।।
सूद्र करहिं जप तप ब्रत नाना । बैठि बरासन कहहिं पुराना ।।
सब नर कल्पित करहिं अचारा । जाइ न बरनि अनीति अपारा ।।

CHAUPAI 98

In deceit men were wise; after women all lusted;
In enmity, error and selfishness trusted;

In such ages have I seen, with such behaviour
A man hailed as learned, a teacher and saviour;

They go wrong themselves, and tempt others to swerving
From truth who are scripture's ways daily observing;

To hell upon hell, as unending time courses,
Falls one who divine truth twists in his discourses;

Men low born—the oilman, the earthenware-maker,
Wild jungle men, dog-keepers, sellers of liquor,

When poverty comes, or they mourn a dead wife,
Shave their heads and take up 'holy' mendicant life;

They make Brahmans bow down to fulfil their demands;
They destroy their own heav'n and earth with their own hands;

Brahmans—ignorant, greedy and sensu'l of mind,
Foul in life—wed the first outcaste woman they find;

भुशुंडि की
आतमकथा

While the mean-born, well-postured, devout stories reads,
Mumbles pray'rs, fasts, makes off'rings, does all ritual deeds;

All men go their own way, as their fancy may choose;
Beyond telling the forms in which right they abuse.

दोहा ९७

भए बरन संकर कलि भिन्नसेतु सब लोग ।
करहिं पाप पावहिं दुख भय रुज सोक बियोग ।।
¤ स्रुति संमत हरि भगति पथ संजुत बिरति बिबेक ।
तेहिं न चलहिं नर मोहबस कल्पहिं पंथ अनेक ।।

DOHA 97

In the Evil Age there is confusion of classes;
All men make their own ways and laws;
Suff'rings follow—fear, sickness, division and sorrow—
Of all these their wrongs are the cause;

Men forsake their devotion to God, which the scriptures
Enjoin and—in error perverse—
Turn from unity, temp'rance and wisdom, for all kinds
Of self-made ways; that is their curse.

छन्द (तोटक) ११

बहु दाम सँवारहिं धाम जती । बिषया हरि लीन्हि गई बिरती ॥
तपसी धनवंत दरिद्र गृही । कलि कौतुक तात न जात कही ॥
कुलवंत निकारहिं नारि सती । गृह आनहिं चेरि निबेरि गती ॥
सुत मानहिं मातु पिता तब लौं । अबला नन दीख नहीं परी जब लौं ॥
ससुरारि पिआरि लगी जब तें । रिपुरूप कुटुंब भए तब तें ॥
नृप पाप परायन धर्म नहीं । करि दंड बिडंब प्रजा नितहीं ॥
धनवंत कुलीन मलीन अपी । द्विज चिन्ह जनेउ उघार तपी ॥
नहिं मान पुरान न बेदहिं जो । हरि सेवक संत सही कलि सो ॥
कबि बृंद उदार दुनी न सुनी । गुन दूषक ब्रात न कोपि गुनी ॥
कलि बारहिं बार दुकाल परै । बिनु अन्न दुखी सब लोग मरै ॥

BHUSUNDI
TELLS HIS
LIFE-STORY

CHHAND (TOTAKA) 11

Then ascetics and devotees own costly homes;
Love for things soon their mortification o'ercomes;
The ascetic is wealthy, the householder poor;
Of such strange times and ways, brother, who can say more?

Men turn out from their homes well-born, virtuous wives,
And take in servant-girls born to ill ways and lives;
A son honours his parents and their word obeys,
Till a woman's face leads him to unfilial ways,

Then like enemies are his own fam'ly, because
His affections and fancies are for his in-laws;
Kings their duty neglect and to evil addict,
Mete out harsh punishments and their subjects afflict;

One who's rich is a noble, tho' foul with sin's taint;
Brahman's one mark his cord; one unclad is a saint;
Anyone who the scriptures will turn from and flout,
In a Dark Age men think godly, truly devout;

No one listens to poets or gives them a gift;
None is keen to give sland'rers in sternness short shrift;
In those dread times severe famine frequently falls;
Millions die; direst hunger the whole world appals;

दोहा ९८

सुनु खगेस कलि कपट हठ दंभ द्वेष पाषंड ।
मान मोह मारादि मद ब्यापि रहे ब्रह्मंड ॥
तामस धर्म करहिं नर जप तप ब्रत मख दान ।
देव न बरषहिं धरनि पर बए न जामहिं धान ॥

DOHA 98

Falsehood, violence, pride, jealousy, teachings vile,
Lust, greed, anger—the whole universe
Is infested with such evils then, King of Birds;
Could mankind's dark condition be worse?

Men use pray'r, fasting, alms, sacrifices and vows
In the worship of darkest hell's pow'rs;
In the fields the rice never will grow, since the Lord
Of the Heavens ne'er sends needed show'rs.

भुशुंडि की
आत्मकथा

छन्द (तोटक) १२

अबला कच भूषन भूरि छुधा । धनहीन दुखी ममता बहुधा ॥
सुख चाहहिं मूढ न धर्मरता । मति थोरि कठोरि न कोमलता ॥
नर पीडित रोग न भोग कहीं । अभिमान बिरोध अकारनहीं ॥
लघु जीवन संबतु पंचदसा । कलपांत न नास गुमानु असा ॥
कलिकाल बिहाल किए मनुजा । नहिं मानत क्वौ अनुजा तनुजा ॥
नहिं तोष बिचार न सीतलता । सब जाति कुजाति भए मँगता ॥
इरिषा परुषाच्छर लोलुपता । भरि पूरि रही समता बिगता ॥
सब लोग बियोग बिसोक हए । बरनास्रम धर्म अचार गए ॥
दम दान दया नहिं जानपनी । जडता परबंचनताति घनी ॥
तनुपोषक नारि नरा सगरे । परनिंदक जे जग मो बगरे ॥

CHHAND (TOTAKA) 12

The poor suffer and selfishness reigns ev'rywhere;
Hunger spreads; woman has but one jewel—her hair;
Men want peace, but religion—the fools—disregard;
None are thoughtful, none tender, but all harsh and hard,

Sick and suff'ring; no true ease or comfort is found;
Ev'rywhere, with no cause, pride and hatred abound;
Life is shortened—fifteen years its average span;
Yet to out-live all things is the proud hope of man!

The Dark Age all mankind into confusion throws;
Not a son or a daughter obedience knows;
There's no calmness, no thoughtfulness; none is content;
Ev'ry class is degraded, on sheer 'getting' bent;

All with harshness, deceit, envy, greed and graft burn;
There's no equity and for man's rights no concern;
Men divided care nothing for others' distress;
For society's bonds and claims care even less;

Restraint, charity, kindness—men know naught of these,
But in coldness and craftiness do as they please;
People care for but one thing—that stomach be fed;
On all sides 'gainst each other foul slanders they spread.

BHUSUNDI TELLS HIS LIFE-STORY

दोहा ९९

सुनु ब्यालारि कराल कलि मल अवगुन आगार ।
गुनउ बहुत कलिजुग कर बिनु प्रयास निस्तार ।।
कृत त्रेता द्वापर समय पूजा मख अरु जोग ।
जो गति होइ सो कलि बिषै नाम तें पावहिं लोग ।।

DOHA 99

Listen, Foe of all Serpents, in this Evil Age,
When such vile wrong and filthiness reigns,
There is one precious virtue—that then without effort
Deliv'rance one easily gains;

The blest state that by long ritu'al, off'ring and pray'r
In the other three Ages begins,
That of o'ercoming all evils, in the Dark Age
By the name above all names one wins.

चौपाई ९९

कृतजुग सब जोगी बिज्ञानी । करि हरि ध्यान तरहिं भव प्रानी ॥
त्रेताँ बिबिध जज्ञ नर करहीं । प्रभुहिं समर्पि करम भव तरहीं ॥
द्वापर करि रघुपति पद पूजा । नर भव तरहिं उपाय न दूजा ॥
कलिजुग केवल हरि गुन गाहा । गावत नर पावहिं भव थाहा ॥
कलिजुग जोग न जज्ञ न ज्ञाना । एक अधार राम गुन गाना ॥
सब भरोस तजि जो भज रामहि । प्रेम समेत गाव गुन ग्रामहि ॥
सोइ भव तर कछु संसय नाहीं । नाम प्रताप प्रगट कलि माहीं ॥
कलि कर एक पुनीत प्रतापा । मानस पुन्य होहिं नहिं पापा ॥

CHAUPAI 99

All are pray'rful and wise in the Good Age of Gold,
And by thinking of God on deliv'rance lay hold;

In the next Age, the Silver, men *Karma's* stream ford
By the plentiful off'rings they make to the Lord;

By one path—ritu'l worship at God's feet—men pass
O'er that wide-flowing stream in the next Age of Brass;

भुशुंडि की
आत्मकथा

In the dark Iron Age just a song of the graces
And love of God man on the farther shore places;

In that Age of no wisdom, pray'r, sacrifices,
One thing—singing praise to Lord Rama—suffices;

The one who his trust to no other ground bringing,
Gives loving voice to Rama's goodness in singing,

That song without doubt for him salvation seals;
'Tis the Dark Age the pow'r of the Lord's Name reveals;

In that Age there is but this one pure sacred force,
That brings virtue, not sin, to man's mind in its course.

दोहा १००

कलिजुग सम जुग आन नहिं जौं नर कर बिस्वास ।
गाइ राम गुन गन बिमल भव तर बिनहिं प्रयास ॥
प्रगट चारि पद धर्म के कलि महुँ एक प्रधान ।
जेन केन बिधि दीन्हें दान करइ कल्यान ॥

BHUSUNDI
TELLS HIS
LIFE-STORY

DOHA 100

With the Evil Age no other Age can compare,
When a man without effort or fear,
Can the Sea of Existence cross singing the praise
Of the Lord with faith sure and sincere.

The four steps of our Duty are plainly revealed;
In the Dark Age, of these one is chief—
'Twill be well with him whom Fortune prospers, if he too
Will give to bring others relief.

चौपाई १००

नित जुग धर्म होहिं सब केरे । हृदयँ राम माया के प्रेरे ।।
सुद्ध सत्व समता बिज्ञाना । कृत प्रभाव प्रसन्न मन जाना ।।
सत्व बहुत रज कछु रति कर्मा । सब बिधि सुख त्रेता कर धर्मा ।।
बहु रज स्वल्प सत्व कछु तामस । द्वापर धर्म हरष भय मानस ।।
तामस बहुत रजोगुन थोरा । कलि प्रभाव बिरोध चहुँ ओरा ।।
बुध जुग धर्म जानि मन माहीं । तजि अधर्म रति धर्म कराहीं ।।
काल धर्म नहिं ब्यापहिं ताहीं । रघुपति चरन प्रीति अति जाहीं ।।
नट कृत बिकट कपट खगराया । नट सेवकहिं न ब्यापइ माया ।।

CHAUPAI 100

Its own one special character ev'ry Age marks,
Upon which the soul Rama-inspired then embarks;

'Tis the Age of Truth know we when, with the glad mind,
Wisdom, purity, truth and calm peace are combined;

Much of truth, tho' by passion in meagre forms vext,
With the welfare and gladness of all marks the next;

In the third the mind's fears o'er its pleasures increase—
Little truth, some dark vice, much of passion's increase;

Vice and darkness take captive all passions at last—
In this Age hate and enmity spread thick and fast;

Wise men, knowing what's right for the Age, in their heart
Follow that, and from all that is wrong keep apart;

Not a deed of the Dark Age can capture or harm
Him whose love for his Lord's feet is sincere and warm;

As a juggler's games, however startling and quick,
Never fool one who helps him—he knows ev'ry trick.

दोहा १०१

हरि माया कृत दोष गुन बिनु हरि भजन न जाहिं ।
भजिअ राम तजि काम सब अस बिचारि मन माहिं ।।
तेहिं कलि काल बरष बहु बसेउँ अवध बिहगेस ।
परेउ दुकाल बिपतिबस तब मैं गयउँ बिदेस ।।

DOHA 101

Without worshipping God none finds freedom from good deeds
Or ill—of His Delusion's making;
Take this well to heart and Him worship in truth,
Other longings and vain hopes forsaking.

Many lone years of this Evil Age, King of Birds,
In the city of Avadh I dwelt;
But I went to a strange distant place when I there
The sharp pangs of severe famine felt.

भुशुंडि की
आत्मकथा

चौपाई १०१

गयउँ उजेनी सुनु उरगारी । दीन मलीन दरिद्र दुखारी ।।
गएँ काल कछु संपति पाई । तहँ पुनि करउँ संभु सेवकाई ।।
बिप्र एक बैदिक सिव पूजा । करइ सदा तेहि काजु न दूजा ।।
परम साधु परमारथ बिंदक । संभु उपासक नहिं हरि निंदक ।।
तेहि सेवउँ मैं कपट समेता । द्विज दयाल अति नीति निकेता ।।
बाहिज नम्र देखि मोहि साईं । बिप्र पढ़ाव पुत्र की नाईं ।।
संभु मंत्र मोहि द्विजबर दीन्हा । सुभ उपदेस बिबिध बिधि कीन्हा ।।
जपउँ मंत्र सिव मंदिर जाई । हृदयँ दंभ अहमिति अधिकाई ।।

CHAUPAI 101

For that cause then, Garur, came I to Ujjain city,
A mis'rable, poor famished object of pity;

At length on acquiring some wealth, lighter-hearted,
My worship of Siva I once again started;

A scholarly priest was there, always pursuing
The worship of Siva—no other work doing;

A most saintly man, life's supremest ends knowing;
Saivite, but to Vishnu no disrespect showing;

A Brahman he—kindly, in goodness unswerving;
I served him—with nothing but sham in my serving;

From outward appearance so humble he thought me,
That as his own dear son his knowledge he taught me;

He gave to me ev'ry Saivite formulary,
Also varied teachings, wise and salutary;

I went to a Saivite temple and repeated
Those forms, with a mind very hard and conceited;

दोहा १०२

मैं खल मल संकुल मति नीच जाति बस मोह ।
हरिजन द्विज देखें जरउँ करउँ बिष्नु कर द्रोह ।।

BHUSUNDI
TELLS HIS
LIFE-STORY

DOHA 102

A rascal was I, with a mind full of filth,
By my errors fast bound, and low-born;
When I saw Brahmans worshipping Vishnu, I burned
With hot rage, showing hatred and scorn.

सोरठा

गुर नित मोहिं प्रबोध दुखित देखि आचरन मम ।
मोहि उपजइ अति क्रोध दंभिहि नीति की भावई ।।

SORATHA 11

My behaviour gave sorrow and pain
To my master, and often he tried to restrain me;
With rage so hot, all was in vain;
Worthy ways never can please one proud and hard-hearted.

चौपाई १०२

एक बार गुर लीन्ह बोलाई । मोहि नीति बहु भाँति सिखाई ॥
सिव सेवा कर फल सुत सोई । अबिरल भगति रामपद होई ॥
रामहि भजहिं तात सिव धाता । नर पावँर कै केतिक बाता ॥
जासु चरन अज सिव अनुरागी । तासु द्रोहँ सुख चहसि अभागी ॥
हर कहुँ हरि सेवक गुर कहेऊ । सुनि खगनाथ हृदयँ मम दहेऊ ॥
अधम जाति मैं बिद्या पाएँ । भयउँ जथा अहि दूध पिआएँ ॥
मानी कुटिल कुभाग्य कुजाती । गुर कर द्रोह करउँ दिनु राती ॥
अतिदयाल गुर स्वल्प न क्रोधा । पुनि पुनि मोहि सिखाव सुबोधा ॥
जेहि ते नीच बड़ाई पावा । सो प्रथमहिं हति ताहि नसावा ॥
धूम अनल संभव सुनु भाई । तेहि बुझाव घन पदवी पाई ॥
रज मग परी निरादर रहई । सब कर पद प्रहार नित सहई ॥
मरुत उड़ाव प्रथम तेहि भरई । पुनि नृप नयन किरीटन्हि परई ॥
सुनु खगपति अस समुझि प्रसंगा । बुध नहिं करहिं अधम कर संगा ॥
कबि कोबिद गावहिं असि नीती । खल सन कलह न भल नहिं प्रीती ॥
उदासीन नित रहिअ गोसाईं । खल परिहरिअ स्वान की नाईं ॥
मैं खल हृदयँ कपट कुटिलाई । गुर हित कहइ न मोहि सोहाई ॥

भुशुंडि की
आत्मकथा

CHAUPAI 102

One day, when my master called me to his side,
Better ways thus to teach me he once again tried:
"Serving Lord Siva truly, my son, this fruit gives—
"That in faithful devotion to Rama one lives;
"To him Brahma and Siva their true worship pay;
"Then what other can poor sinful men do or say?
"When they both lay their homage and love at his feet,
"Can you hope as his hapless foe blessing to meet?"
"Vishnu's servant Siva!" Hearing this, on the spot
In my heart, Bird-King, anger grew more fiercely hot;
Tho' in learning well taught, I was vicious and cursed,
Like a snake that on milk in one's bosom is nursed;

I was prideful, perverse, ill-starred, low-born and vile—
Thus my master opposed day and night, all the while;

Yet most kindly was he, and of wrath showed no trace,
Trying daily to teach me and lead me to grace;

But the one source from whom the mean-minded obtains
His advance, is the first he destroys—for his pains!

Just as smoke which the fire has produced first ascends,
Then extinguishes it when in clouds it descends;

In the pathway the dust mean and lowly must lie,
Both despised and down-trodden by all who pass by,

But it befouls the breeze that has caused it to rise,
Settles then on a king's crown and troubles his eyes!

१३६६
1366

Listen friend, knowing well what at length may befall,
With the mean man the wise has no dealings at all;

This is far the best way, sings the truly wise bard—
With the base have no quarrel nor friendly regard;

Keep yourself to yourself—be self's comp'ny enjoyed,
And as tho' they were dogs all such rascals avoid.

BHUSUNDI TELLS HIS LIFE-STORY

But all kinds of deceit and perverseness I dared;
For the good by my master taught nothing I cared.

दोहा १०३

एक बार हर मंदिर जपत रहेउँ सिव नाम ।
गुर आयउ अभिमान तें उठि नहिं कीन्ह प्रनाम ।।
सो दयाल नहिं कहेहु कछु उर न रोष लवलेस ।
अति अघ गुर अपमानता सहि नहिं सके महेस ।।

DOHA 103

To the temple of Siva I went once, and there,
His name mutt'ring, my pray'r offered to him;
Just then in my master came; I in my pride
Would not rise up and give respect due him;

Not the least anger showed he, none held in his heart;
Not a word did he say, in his kindness;
But Siva could never endure the insult
I had given in proud, selfish blindness,

चौपाई १०३

मंदिर माँझ भई नभबानी । रे हतभाग्य अज्ञ अभिमानी ॥
जद्यपि तव गुर कें नहिं क्रोधा । अति कृपाल चित सम्यक बोधा ॥
तदपि साप सठ दैहउँ तोही । नीति बिरोध सोहाइ न मोही ॥
जौं नहिं दंड करौं खल तोरा । भ्रष्ट होइ स्रुतिमारग मोरा ॥
जे सठ गुर सन इरिषा करहीं । रौरव नरक कोटि जुग परहीं ॥
त्रिजग जोनि पुनि धरहिं सरीरा । अयुत जनम भरि पावहिं पीरा ॥
बैठ रहेसि अजगर इव पापी । सर्प होहि खल मल मति ब्यापी ॥
महा बिटप कोटर महुँ जाई । रहु अधमाधम अधगति पाई ॥

CHAUPAI 103

In the temple a clear heav'nly voice then cried out: १३६७
"You ill-fated, conceited, unmannerly lout!

"Tho' your master has not shown the least trace of rage, 1367
"But the mind of a kindly and truly wise sage,

"I myself, knave, will give you my curse sharp and sure!
"I'm displeased! Such perverseness I cannot endure!

भुशुंडि की आत्मकथा

"If you and your vile ways I don't punish, 'twill spoil
"All my scriptural paths, and my purposes foil;

"One who holds 'gainst his own master vile jealous hate,
"Has a hundred Age-Cycles in hell as his fate;

"Then thro' all the three spheres must he birth-forms assume;
"To bear pain thro' a myriad long lives is his doom;

"Since you sit like a huge snake and no movement make,
"Wretch foul-minded, become you now truly a snake;

"Go and live in a huge hollow tree for a while,
"In the form you deserve, vilest of all that's vile!"

दोहा १०४

हाहाकार कीन्ह गुर दारुन सुनि सिव साप ।
कंपित मोहि बिलोकि अति उर उपजा परिताप ॥
करि दंडवत सप्रेम द्विज सिव सनमुख कर जोरि ।
बिनय करत गदगद गिरा समुझि घोर गति मोरि ॥

DOHA 104

As he heard Siva's terrible curse fall upon me,
"Alas! Ah, Alas!" cried my master;
Pierced right to the heart with deep pain, as he saw me
There trembling with this my disaster.

Well knowing the terrible fate now before me,
He fell down before Siva's image,
And in broken accents began to plead for me,
Hands folded in deep rev'rent homage:

छन्द १३

BHUSUNDI TELLS HIS LIFE-STORY

नमामीशमीशाननिर्वाणरूपम् । विभुं व्यापकं ब्रह्म वेदस्वरूपम् ।।
निजं निर्गुणं निर्विकल्पं निरीहम् । चिदाकाशमाकाशवासं भजेऽहम् ।।
निराकारमोङ्कारमूलं तुरीयम् । गिराज्ञानगोतीतमीशं गिरीशम् ।।
करालं महाकालकालं कृपालम् । गुणागारसंसारपारं नतोऽहम् ।।
तुषाराद्रिसङ्काशगौरं गभीरम् । मनोभूतकोटिप्रभाश्रीशरीरम् ।।
स्फुरन्मौलिकल्लोलिनी चारुगंगा । लसद्भालबालेन्दु कण्ठे भुजङ्गा ।।
चलत्कुण्डलं शुभ्रनेत्रं विशालम् । प्रसन्नाननं नीलकण्ठं दयालम् ।।
मृगाधीशचर्म्माम्बरं मुण्डमालम् । प्रियं शङ्करं सर्वनाथं भजामि ।।
प्रचण्डं प्रकृष्टं प्रगल्भं परेशम् । अखण्डं अजं भानुकोटिप्रकाशम् ।।
त्रयःशूलनिर्मूलनं शूलपाणिम् । भजेऽहं भवानीपतिं भावगम्यम् ।।
कलातीतकल्याणकल्पान्तकारी । सदा सज्जनानन्ददाता पुरारी ।।
चिदानन्दसन्दोहमोहापहारी । प्रसीद प्रसीद प्रभो मन्मथारी ।।
न यावद् उमानाथपादारविन्दम् । भजन्तीह लोके परे वा नराणाम् ।।
न तावत्सुखं शान्तिसन्तापनाशम् । प्रसीद प्रभो सर्वभूताधिवासम् ।।
न जानामि योगं जपं नैव पूजाम् । नतोऽहं सदा सर्वदा शम्भु तुभ्यम् ।।
जराजन्मदुःखौघतातप्यमानम् । प्रभो पाहि आपन्नमामीश शम्भो ।। §

CHHAND 13

"I worship thee, Home of Release! O Divinest!
"Spirit All-pervading, in Truth's form who shinest!
"I hail thee, Unborn, Unconditioned, Unchanging!
"Un-passioned, Mind Heav'nly, thro' all Heaven ranging!

"Supreme, Formless, Thy form the secret word mystic;
"Beyond speech and thought, Lord of mountains majestic;
¶"All kindly tho' stern Fate, whence all have their ending;
"The fount of all virtues, o'er all things transcendant;
"Thy form with the light of Love-gods countless brightened;
"By light and dark contrasts, like snow-mountains, heightened;
"Bright Ganges waves from thy brows spring effervescent;
"Snakes round thy throat, head crowned with bright new-moon's
crescent;

"Great eyes beneath dark brows, ear-gems all a quiver,
"Kind-visaged, blue-throated, grace quick to deliver;
¶"Skull necklace hung; robed in the skin of a tiger;
"I praise thee, dear Shankar, the Lord of all being;

"Great God, One in loftiness, boldness, severeness;
"Un-born, thy light dims countless suns in its clearness;
¶"By thy firm-grasped trident all ills are uprooted;
"Hail, fathomless-minded one, Lord of Bhawani!

"Purari timeless, by whom ages are ended;
"By whom for the good weal and bliss are extended;
"Thou blissful One, error and passion o'erthrowing;
"Be merciful, Lord, on me mercy bestowing!

¶¶"Not till at the lotus-feet of Uma's lover
"Will men worship—nor in this world, nor that coming—
"Can they joy and peace know, or trouble's destruction;
"Have mercy, Lord! Thou in all elements dwelling!

"I do not know pray'r, contemplation, or ritual,
"To offer thee, Shambhu, at all times and places;
"I'm old, by this life's many troubles afflicted;
"Be gracious to me, Lord; I seek thy protection!"

भुशुंडि की
आत्मकथा

¶ These couplets are not rhymed by Tulsi Das.

¶¶ Here the poet breaks into blank verse and returns to rhyme with the next Doha.

श्लोक ४

रुद्राष्टकमिदं प्रोक्तं विप्रेण हरतोषये ।
ये पठन्ति नरा भक्त्या तेषां शम्भुः प्रसीदति ।।

SHLOKA 4

(The Brahman, by utt'ring these eight stanzas, pleased the Lord Siva;
He who with devotion sincere reads them also will please him.)

दोहा १०५

¤ सुनि बिनती सर्बग्य सिव देखि बिप्र अनुरागु ।
पुनि मंदिर नभबानी भइ द्विजबर बर माँगु ।।
१३७० जौं प्रसन्न प्रभु मो पर नाथ दीन पर नेहु ।
निज पद भगति देइ प्रभु पुनि दूसर बर देहु ।।
1370 तव मायाबस जीव जड़ संतत फिरइ भुलान ।
तेहि पर क्रोध न करिअ प्रभु कृपासिंधु भगवान ।।
संकर दीनदयाल अब एहि पर होहु कृपाल ।
साप अनुग्रह होइ जेहिं नाथ थोरेहीं काल ।।

BHUSUNDI
TELLS HIS
LIFE-STORY

DOHA 105

When Lord Siva heard thus the Brahman's petition,
And saw him his warm love expressing,
Once more came the heav'nly voice there in the temple:
"Of me, Twice-born one, ask a blessing!"

The Brahman replied, "If your goodwill I've gained,
"And on humble souls rests your love ever,
"Grant to me, Lord, first at your feet true devotion;
"Then grant me this one other favour;

" 'Tis by thine own pow'r of delusion that ignorant
"Souls always turn from thy path;
"O Thou Ocean of Kindness, I pray thee do not
"Visit this hapless one with thy wrath!

"Great Lord Shankar, O thou to the helpless all-gracious,
"In this let thy goodness be proved;
"That when some little time has elapsed, thy dread curse
"Good may bring him, and thus be removed;

चौपाई १०४

एहि कर होइ परम कल्याना । सोइ करहु अब कृपानिधाना ॥
बिप्र गिरा सुनि परहित सानी । एवमस्तु इति भइ नभबानी ॥
जदपि कीन्ह एहिं दारुन पापा । मैं पुनि दीन्हि क्रोध करि सापा ॥
तदपि तुम्हारि साधुता देखी । करिहउँ एहि पर कृपा बिसेषी ॥ §
छमासील जे पर उपकारी । ते द्विज मम प्रिय जथा खरारी ॥
मोर साप द्विज ब्यर्थ न जाइहि । जनम सहस अवसि यह पाइहि ॥
जनमत मरत दुसह दुख होई । एहि स्वल्पउ नहिं ब्यापिहि सोई ॥
कवनेउँ जनम मिटिहि नहिं ग्याना । सुनहि सूद्र मम बचन प्रवाना ॥
¤ रघुपति पुरीं जनम तव भयऊ । पुनि तैं मम सेवाँ मन दयऊ ॥
पुरी प्रभाव अनुग्रह मोरें । राम भगति उपजिहि उर तोरें ॥ §
सुनु मम बचन सत्य अब भाई । हरितोषन ब्रत द्विज सेवकाई ॥
अब जनि करहि बिप्र अपमाना । जानेसु संत अनंत समाना ॥
इंद्र कुलिस मम सूल बिसाला । कालदंड हरि चक्र कराला ॥
जो इन्ह कर मारा नहिं मरई । बिप्र द्रोह पावक सो जरई ॥
¤ अस बिबेक राखेहु मन माहीं । तुम्ह कहँ जग दुर्लभ कछु नाहीं ॥
औरउ एक आसिषा मोरी । अप्रतिहत गति होइहि तोरी ॥

भुशुंडि की
आतमकथा

CHAUPAI 104

"May his highest well-being be fully assured!
"'Tis my pray'r this be done for him, All-Gracious Lord."

As this plea, so concerned for another, was heard,
"It shall be so indeed!" came the heavenly word;

"Tho' this terrible wrong he committed, and driv'n
"To stern anger, my curse I have already giv'n,

"Yet because in you firm faith and goodness I find,
"I will once again be to him gracious and kind;

"Dear as Rama to me is a Brahman who longs
"To help others and willingly forgives their wrongs;

"My dread curse, Twice-born One, never fails of its pow'r;
"He must live a full thousand lives—live ev'ry hour;

"But the terrible pain that on birth and death hangs
"Shall not touch him at all, he shall not know its pangs;

"In each life he shall hold fast the truth learnt from you.
"Thou too—mean-born one—hear this my word sure and true;

"You were born—'tis your fortune—in Lord Rama's town,
"And you further to me zealous service have shown;

"So by that city's influence and by my grace,
"In your heart love for Rama shall find its true place;

"Listen, brother, I tell you the truth here and now—
"To serve Brahmans is one supreme God-pleasing vow;

"Treat them always as deathless pure saints; you will err
"If you cast upon any such dishonour's slur;

"One might be by my dread trident struck, yet not die!
"Even by the fierce thunderbolt Indra lets fly!

"Or by Lord Vishnu's deadly discus! But the ire
"Of a Brahman—there's naught that can save from that fire!

"So be wise; in your heart always give heed to this,
"Then what good the world holds you will find—none need miss;

"There is one other blessing I have yet to give—
"Unimpeded your path will be where'er you live."

BHUSUNDI TELLS HIS LIFE-STORY

दोहा १०६

सुनि सिव बचन हरषि गुरु एवमस्तु इति भाषि ।
मोहि प्रबोधि गयउ गृह संभु चरन उर राखि ॥ §
प्रेरित काल बिधि गिरि जाइ भयउँ मैं ब्याल ।
पुनि प्रयास बिनु सो तनु तजेउँ गएँ कछु काल ॥
जोइ तनु धरउँ तजउँ पुनि अनायास हरिजान ।
जिमि नूतन पट पहिरइ नर परिहरइ पुरान ॥
¤ सिवँ राखी स्रुति नीति अरु मैं नहिं पावा क्लेस ।
एहि बिधि धरेउँ बिबिध तनु ग्यान न गयउ खगेस ॥

DOHA 106

As my master heard these words of Siva, in love
He said, "Be it so!" Now easy-hearted;
Then giving me counsel, and laying his heart
At the Lord's feet, he homeward departed,

As death to the Vindhya hills sent, I was born
As a snake, as Lord Siva decreed me;
Then after a short time, without any trouble,
From that body death again freed me.

Whatever form since then I've taken was put off
With ease, and no trouble afforded;
Just as, when a man wants to put on new clothes,
All his old ones are quickly discarded.

Thus scriptural justice has Siva maintained,
Pain and loss from me too always turning;
And tho' I have taken on different bodies,
I never have lost my true learning.

चौपाई १०५

भुशुंडि की
आत्मकथा

त्रिजग देव नर जोइ तन धरऊँ । तहँ तहँ राम भजन अनुसरऊँ ।।
एक सूल मोहि बिसर न काऊ । गुर कर कोमल सील सुभाऊ ।।
चरम देह द्विज कै मैं पाई । सुर दुर्लभ पुरान स्रुति गाई ।।
खेलउँ तहूँ बालकन्ह मीला । करउँ सकल रघुनायक लीला ।।
प्रौढ भएँ मोहि पिता पढ़ावा । समुझउँ सुनउँ गुनउँ नहिं भावा ।।
मन ते सकल बासना भागी । केवल राम चरन लय लागी ।।
कहु खगेस अस कवन अभागी । खरी सेव सुरधेनुहि त्यागी ।।
प्रेम मगन मोहि कछु न सोहाई । हारेउ पिता पढ़ाइ पढ़ाई ।।
भए कालबस जब पितु माता । मैं बन गयउँ भजन जनत्राता ।।
जहँ जहँ बिपिन मुनीस्वर पावउँ । आस्रम जाइ जाइ सिरु नावउँ ।।
बूझउँ तिन्हहि राम गुन गाहा । कहहिं सुनउँ हरषित खगनाहा ।।
सुनत फिरउँ हरि गुन अनुबादा । अब्याहत गति संभु प्रसादा ।।
छूटी त्रिबिधि ईषना गाढ़ी । एक लालसा उर अति बाढ़ी ।।
राम चरन बारिज जब देखौं । तब निज जनम सुफल करि लेखौं ।।
जेहि पूँछउँ सोइ मुनि अस कहई । ईस्वर सर्ब भूतमय अहई ।।
निर्गुन मत नहिं मोहि सुहाई । सगुन ब्रह्म रति उर अधिकाई ।।

CHAUPAI 105

I have lived in the three realms, with god, man and beast;
And devotion to Rama with me has not ceased;

But there's one thing I could not forget—like a dart
My dear master's kind tenderness oft pierced my heart;

Then the form of a Brahman at last I obtained,
Which by angels—says scripture—can scarcely be gained;

There with other young children I met games I played,
And enacted all Lord Rama's deeds with their aid;

At my years of discretion my own father taught me;
But "Hear! Heed! and Understand!" no pleasure brought me;

Far from my heart fled away all other longing,
My only desire to Lord Rama belonging.

Garur! Could a poor soul e'er come to this pass,
That he'd give up heav'n's cow just to keep a mere ass?

१३७४ In my love I was so entranced, naught else appealed;
My poor father kept teaching and teaching—but failed! 1374

When my parents had come to the end of their days,
To the forest I went, the Deliv'rer to praise;

BHUSUNDI TELLS HIS LIFE-STORY

As I wandered the woods, when I met saintly men,
To their *ashram* I went and respect paid them; then

Of the virtues and ways of Lord Rama enquired:
Thus my talking and list'ning new pleasures inspired;

Of the Lord—wand'ring, list'ning—my knowledge I fed;
Being by Siva's grace undeterred—since unwed;

Other forms of deep-seated desire from me flew,
As this one only longing within my heart grew,

That the vision might come of the Lord's lotus-feet;
Then I'd count my own life and its purpose complete.

To my questions the wise but one answer would bring:
"You will find the Supreme Spirit in ev'rything."

But thoughts of The Impersonal me could not move;
'Twas the Incarnate Personal Lord held my love.

दोहा १०७

गुर के बचन सुरति करि राम चरन मनु लाग ।
रघुपति जस गावत फिरउँ छन छन नव अनुराग ।।

मेरु सिखर बट छायाँ मुनि लोमस आसीन ।
देखि चरन सिर नायउँ बचन कहेउँ अति दीन ॥
सुनि मम बचन बिनीत मृदु मुनि कृपाल खगराज ।
मोहि सादर पूँछत भए द्विज आयहु केहि काज ॥
तब मैं कहा कृपानिधि तुम्ह सर्बज्ञ सुजान ।
सगुन ब्रह्म अवराधन मोहि कहहु भगवान ॥

DOHA 107

Thus, rememb'ring the words of my master, my heart
To Lord Rama's feet clung all the harder;
And I, as I wandered, his praises kept singing
Each moment with fresh-inspired ardour.

The famous sage Lomas on top of Mount Meru
I found, 'neath a banyan tree sitting,
And spoke to him, bowing my head at his feet,
With the meekness from such as I fitting;

When that kindly sage, King of Birds, heard the words
I in voice meek and humble was saying,
He asked me—"What is it you want, Twice-born one?"
To me honour respectfully paying.

भुशुंडि की
आत्मकथा

I answered him, "O thou most kindly one, truly
"Wise art thou, all things to thee known;
"Tell me therefore the way by which to God Incarnate
"May worship be worthily shown."

चौपाई १०६

तब मुनीस रघुपति गुन गाथा । कहे कछुक सादर खगनाथा ॥
ब्रह्मज्ञान रत मुनि बिज्ञानी । मोहि परम अधिकारी जानी ॥
लागे करन ब्रह्म उपदेसा । अज अद्वैत अगुन हृदयेसा ॥
अकल अनीह अनाम अरूपा । अनुभव गम्य अखंड अनूपा ॥
मन गोतीत अमल अबिनासी । निर्बिकार निरवधि सुखरासी ॥
सो तैं ताहि तोहि नहिं भेदा । बारि बीचि इव गावहिं बेदा ॥
बिबिध भाँति मोहि मुनि समुझावा । निर्गुन मत मम हृदयँ न आवा ॥
पुनि मैं कहेउँ नाइ पद सीसा । सगुन उपासन कहहु मुनीसा ॥

राम भगति जल मम मन मीना । किमि बिलगाइ मुनीस प्रबीना ।।
सोइ उपदेस कहहु करि दाया । निज नयनन्हि देखौं रघुराया ।।
भरि लोचन बिलोकि अवधेसा । तब सुनिहउँ निर्गुन उपदेसा ।।
मुनि पुनि कहि हरिकथा अनूपा । खंडि सगुन मत अगुन निरूपा ।।
तब मैं निर्गुन मत करि दूरी । सगुन निरूपउँ करि हठ भूरी ।।
उत्तर प्रतिउत्तर मैं कीन्हा । मुनि तन भए क्रोध के चीन्हा ।।
सुनु प्रभु बहुत अवज्ञा किएँ । उपज क्रोध ज्ञानिन्ह के हिएँ ।।
अति संघरषन जौं कर कोई । अनल प्रगट चंदन ते होई ।।

CHAUPAI 106

First the great saint his song of his praises began
Unto God the Incarnate as Rama the man;

Then the much-learned, well-taught philosopher-saint,
Thinking me with philosophy's deep truths acquaint,

Of the heart's Lord, the Spirit Supreme, 'gan to preach,
One unlimited, unborn, beyond finite reach,

BHUSUNDI TELLS HIS LIFE-STORY

Without like, parts, divisions, form, name or desire,
To know whom but by parables¶ can one aspire;

Boundless ocean of bliss, beyond limit or range;
Deathless, unsullied; beyond all thought, sense or change;

Between That and You there is no difference, save—
Scripture says—as is found between ocean and wave;

To instruct me the sage in all kinds of ways tried,
But Impersonal doctrines I could not abide;

So I said, bowing low at the saint's feet once more,
"Worship of the Incarnate teach me, I implore;

"In the sea of devotion to Rama my heart
"Is a fish, Saintly One! How from him live apart?

"Then be gracious and me so instruct and advise
"That Lord Raghurai I may see with my own eyes;

"When my eyes, seeing Avadh's great lord, I can fill,
"I will hear your Impersonal Truth if you will."

¶ Or conjecture.

Telling once more of Rama, he 'gan to confound
God made known, and Unknowable God to expound;

Then the thought of Unknowable God I refuted,
God Manifest proving with arguments suited;

With answers flung back I his answers resisted,
Till anger was roused in him as I persisted.

At such disrespect, my lord, 'tis not surprising;
If even in wise hearts is anger seen rising;

In sandal-wood sometimes might flame be detected,
If it were to vigorous friction subjected.

दोहा १०८

बारंबार सकोप सुनि करइ निरूपन ज्ञान ।
मैं अपनें मन बैठ तब करउँ बिबिध अनुमान ।।
क्रोध कि द्वैत बुद्धि बिनु द्वैत कि बिनु अज्ञान ।
मायाबस परिछिन्न जड जीव कि ईस समान ।।

DOHA 108

Again and again the saint tried to expound
His philosophy, hot with his raging;
While questions and inf'rences as I now give,
As I sat there, my mind were engaging:

Without mind divided, how comes rage? Without
Lack of knowledge how be dual-minded?
How likened to God can the soul be that proves
So restricted, dull, delusion-blinded?

चौपाई १०७

कबहुँ कि दुख सब कर हित ताकें । तेहि कि दरिद्र परसमनि जाकें ।।
परद्रोही की होहिं निसंका । कामी पुनि कि रहहिं अकलंका ।।
बंस कि रह द्विज अनहित कीन्हें । कर्म कि होहिं स्वरूपहिं चीन्हें ।।
काहू सुमति कि खल सँग जामी । सुभ गति पाव कि पर त्रिय गामी ।।
भव कि परहिं परमात्मा बिंदक । सुखी कि होहिं कबहुँ हरि निंदक ।।
राजु कि रहइ नीति बिनु जानें । अघ कि रहहिं हरि चरित बखानें ।।

पावन जस कि पुन्य बिनु होई । बिनु अघ अजस कि पावइ कोई ।।
लाभु कि किछु हरि भगति समाना । जेहि गावहिं स्रुति संत पुराना ।।
हानि कि जग एहि सम कछु भाई । भजिअ न रामहि नर तनु पाई ।।
अघ कि पिसुनता सम कछु आना । धर्म कि दया सरिस हरिजाना ।।
एहि बिधि अमिति जुगुति मन गुनऊँ । सुनि उपदेस न सादर सुनऊँ ।।
पुनि पुनि सगुन पच्छ मैं रोपा । तब मुनि बोलेउ बचन सकोपा ।।
मूढ परम सिख देउँ न मानसि । उत्तर प्रतिउत्तर बहु आनसि ।।
सत्य बचन बिस्वास न करही । बायस इव सबही ते डरही ।।
सठ स्वपच्छ तव हृदयँ बिसाला । सपदि होहि पच्छी चंडाला ।।
लीन्ह साप मैं सीस चढ़ाई । नहिं कछु भय न दीनता आई ।।

CHAUPAI 107

How can he suffer pain by whom all souls are blest?
How be poor, of the famed magic-stone once possessed?

Can the sensu'l man ever be blameless? Or he
That afflicts others from fear and danger be free?

BHUSUNDI
TELLS HIS
LIFE-STORY

Can one's fam'ly abide if a Brahman be harmed?
Can one's duties by thinking of self be performed?

Can a good mind be kept in bad comp'ny? Or life
That is worthy by taking another man's wife?

Can a king without justice his kingdom maintain?
Can one's sin, if he tells of the Lord's life, remain?

Can he be bound by birth who life's truest end seeks?
Can he be blest who evil of God or man speaks?

Without virtue can one ever win a good name?
Or without sinning ever be worthy of blame?

Can a greater good than love for God be achieved?
None, if witness of scriptures and saints be believed!

Can there be greater loss upon earth than that one
Born as man should the praises of Lord Rama shun?

Can there be greater sin than mind wholly malignant?
Or duty diviner than spirit benignant?

In this way I raised in my mind clever questions,
Not yielding respect to my teacher's suggestions;

As Personal Truth I unyielding presented,
My teacher said, showing such ways he resented:

"You fool! Supreme truth I have taught! You've resisted;
"In insolent answering back you've persisted;

"You're crow-like; you fear what comes near, and try slipping
"Away, rather than truth by humble faith gripping;

"You caw and crow out¶ your opinions and show
"Crow-like traits; so base-born one, become a real crow!"

I without any question accepted the curse,
Neither fearful nor humbled; in truth none the worse.

दोहा १०९

तुरत भयउँ मैं काग तब पुनि मुनि पद सिरु नाइ ।
सुमिरि राम रघुबंस मनि हरषित चलेउँ उड़ाइ ।।
उमा जे राम चरन रत बिगत काम मद क्रोध ।
निज प्रभुमय देखहिं जगत केहि सन करहिं बिरोध ।।

DOHA 109

भुशुंडि की
आत्मकथा

I at once to a black crow was changed, and my head
At the feet of my teacher I bowed;
Off I flew happy then, thinking of the Gem of
Raghu's line and him praising aloud.

(Siva said: In him, Uma, who loves Rama forces
Of lust, pride and anger are stilled;
Could he fight with or hate any one when he sees
The whole world with his Lord's presence filled?)

चौपाई १०८

सुनु खगेस नहिं कछु रिषि दूषन । उर प्रेरक रघुबंस बिभूषन ।।
कृपासिंधु मुनि मति करि भोरी । लीन्ही प्रेम परिच्छा मोरी ।।
मन बच क्रम मोहि निज जन जाना । मुनि मति पुनि फेरी भगवाना ।।
रिषि मम महत सीलता देखी । राम चरन बिस्वास बिसेषी ।।

¶ Tulsi Das has a play on the words for "birds" and "one taking a side or part in an argument"; I have tried to reproduce this—somewhat lamely I fear—by "caw and crow out" and "a real crow".

अति बिसमय पुनि पुनि पछिताई । सादर मुनि मोहि लीन्ह बोलाई ।।
मम परितोष बिबिध बिधि कीन्हा । हरषित राममंत्र तब दीन्हा ।।
बालक रूप राम कर ध्याना । कहेउ मोहि मुनि कृपानिधाना ।।
सुंदर सुखद मोहि अति भावा । सो प्रथमहिं मैं तुम्हहि सुनावा ।।
मुनि मोहि कछुक काल तहँ राखा । रामचरितमानस तब भाखा ।।
सादर मोहि यह कथा सुनाई । पुनि बोले मुनि गिरा सुहाई ।।
रामचरित सर गुप्त सुहावा । संभु प्रसाद तात मैं पावा ।।
तोहि निज भगत राम कर जानी । ता ते मैं सब कहेउँ बखानी ।।
रामभगति जिन्ह कें उर नाहीं । कबहुँ न तात कहिय तिन्ह पाहीं ।।
मुनि मोहि बिबिध भाँति समुझावा । मैं सप्रेम मुनि पद सिरु नावा ।।
निज कर कमल परसि मम सीसा । हरषित आसिष दीन्ह मुनीसा ।।
राम भगति अबिरल उर तोरें । बसिहि सदा प्रसाद अब मोरें ।।

CHAUPAI 108

BHUSUNDI TELLS HIS LIFE-STORY

It was not the saint's fault that so angry he proved;
But it came, Garur, as he by Rama was moved;

Thus the Ocean of Kindness his mind turned aside
Into folly awhile that my love might be tried;

Having proved I was wholly his servant, the Lord
Once again to his senses my teacher restored.

When the saint saw me simply and wholly sincere,
That I trusted in Rama with no doubt or fear,

He repented his action, surprised and appalled,
And respectfully me to his side again called;

Then with many and comforting words he consoled me,
And Rama's pray'r-formula happily told me;

He taught me the blessing—his kindness upwelling—
Of thoughts upon Rama in his childhood dwelling.

To me, as I said when my story beginning,
These beautiful thoughts have been helpful and winning.

He kept me some time with him, telling the story
Of Lord Rama's life, of his doings and glory;

Then when the long telling was rev'rently finished,
He said in a voice showing love undiminished:

"My son, I was by Siva's favour and grace
"This delectable secret lake able to trace;

"And since true love for Rama in you I behold,
"The whole story as I heard it first I have told.

"Now, my son, I beseech you, these things never tell
"To a person who does not love Lord Rama well."

The saint, speaking in varying ways, taught me much,
While I lovingly bowed his revered feet to touch;

Then, his lotus-like hands on my head as I bent,
There his blessing he gave me with happiness blent:

"May devotion to Rama aye dwell in your heart,
"Firm, unfailing—my favour this boon will impart;

दोहा ११०

सदा राम प्रिय होहु तुम्ह सुभ गुन भवन अमान ।
कामरूप इच्छामरन ज्ञान बिराग निधान ॥
जेहिं आश्रम तुम्ह बसब पुनि सुमिरत श्रीभगवंत ।
ब्यापिहि तहँ न अबिद्या जोजन एक प्रजंत ॥

भुशुंडि की
आतमकथा

DOHA 110

"May all worthiness dwell in you boundless and pride-less,
"Beloved of Rama always;
"As the home of true wisdom and temp'rance take what form
"You will; when you will end its days.

"May the *ashram* wherever you dwell, with your thoughts
"On the Lord Divine constantly set,
"By a space a league deep be surrounded where error
"And ignorance never are met.

चौपाई १०९

काल करम गुन दोष सुभाऊ । कछु दुख तुम्हहि न ब्यापिहि काऊ ॥
राम रहस्य ललित बिधि नाना । गुप्त प्रगट इतिहास पुराना ॥
बिनु श्रम तुम्ह जानब सब सोऊ । नित नव नेह राम पद होऊ ॥

जो इच्छा करिहहु मन माहीं । प्रभु प्रसाद कछु दुरलभ नाहीं ।।
सुनि मुनि आसिष सुनु मतिधीरा । ब्रह्मगिरा भइ गगन गँभीरा ।।
एवमस्तु तव बच मुनि ज्ञानी । यह मम भगत कर्म मन बानी ।।
सुनि नभगिरा हरष मोहि भयऊ । प्रेम मगन सब संसय गयऊ ।।
करि बिनती मुनि आयसु पाई । पद सरोज पुनि पुनि सिरु नाई ।।
हरष सहित एहिं आस्रम आयउँ । प्रभु प्रसाद दुरलभ बर पायउँ ।।
इहाँ बसत मोहि सुनु खग ईसा । बीते कलप सात अरु बीसा ।।
करउँ सदा रघुपति गुन गाना । सादर सुनहिं बिहंग सुजाना ।।
जब जब अवधपुरीं रघुबीरा । धरहिं भगत हित मनुज सरीरा ।।
तब तब जाइ रामपुर रहऊँ । सिसुलीला बिलोकि सुख लहऊँ ।।
पुनि उर राखि राम सिसुरूपा । निज आस्रम आवउँ खगभूपा ।।
कथा सकल मैं तुम्हहिं सुनाई । काग देह जेंहिं कारन पाई ।।
कहिउँ तात सब प्रस्न तुम्हारी । राम भगति महिमा अति भारी ।।

CHAUPAI 109

BHUSUNDI TELLS HIS LIFE-STORY

"May no suff'ring or sorrow your spirit affect,
"Due to times, deeds, or nature, merit or defect;

"May you come to know well, with the greatest of ease,
"Rama-myst'ries that loving and loyal hearts please,

"Plain or hidden, that hist'ry or fable include;
"May your love for Lord Rama be daily renewed;

"And the things that at heart you may truly desire,
"By the grace of the Lord may you always acquire."

As his blessing, Staunch-minded Garur, the saint spoke,
From the skies this divine voice resoundingly broke:

"Wise and saintly one! As you say, so shall it be;
"For in thought, word and deed my true servant is he."

All doubts fled as the sound of that heavenly voice
Made my heart, with its love overwhelming, rejoice;

At the saint's lotus-feet bowing often and low,
I besought and obtained his permission to go.

Then with joyous heart reached as my *ashram* this place,
Gaining blessings obtained only by the Lord's grace.

King of Birds, since I came here to make my abode,
Twenty-sev'n long age-cycles have over me flowed;

Many wise birds, to rev'rently listen, I bring
To this place as unceasing the Lord's praise I sing;

And whenever in Avadh the Lord Raghubir
Becomes man, his own foll'wers to succour and cheer,

Then I go to the city and as the child plays,
I renew my joys watching his dear boyish ways;

With his form as a child in my heart set once more,
I return to my *ashram* and live as before.

I have told you the whole story thro' to the end,
Why I'm found in the form of a mere crow, my friend;

I have answered your questions in what I relate;
Faith in Rama holds glory unspeakably great.

भुशुंडि की
आत्मकथा

दोहा १११

ता ते यह तन मोहि प्रिय भयउ राम पद नेह ।
निज प्रभु दरसन पायउँ गयउ सकल संदेह ।।
भगति पच्छ हठ करि रहेउँ दीन्हि महारिषि साप ।
मुनि दुर्लभ बर पायउँ देखहु भजन प्रताप ।।

DOHA 111

Very dear is this form to me now for this reason,
That Rama I love—naught else matters;
And thus his dear vision I often obtain,
Which all doubting and questioning scatters.

The saint cursed me when, in my youthful devotion,
I proved thoughtlessly contumacious;
Yet blessing I found scarcely gained by the saintly;
True worship is thus efficacious.

चौपाई ११०

जे असि भगति जानि परिहरहीं । केवल ज्ञान हेतु स्रम करहीं ।।
ते जड़ कामधेनु गृहँ त्यागी । खोजत आकु फिरहिं पय लागी ।।
सुनु खगेस हरि भगति बिहाई । जे सुख चाहहिं आन उपाई ।।
ते सठ महासिंधु बिनु तरनी । पैरि पार चाहहिं जड़ करनी ।।
सुनि भुसुंडि के बचन भवानी । बोलेउ गरुड़ हरषि मृदु बानी ।।
तव प्रसाद प्रभु मम उर माहीं । संसय सोक मोह भ्रम नाहीं ।।
सुनेउँ पुनीत राम गुन ग्रामा । तुम्हरी कृपाँ लहेउ बिस्रामा ।।
एक बात प्रभु पूँछउँ तोही । कहहु बुझाइ कृपानिधि मोही ।।
कहहिं संत मुनि बेद पुराना । नहिं कछु दुर्लभ ज्ञान समाना ।।
सोइ मुनि तुम्ह सन कहेउ गोसाईं । नहिं आदरेहु भगति की नाईं ।।
ज्ञानहि भगतिहि अंतरु केता । सकल कहहु प्रभु कृपानिकेता ।।
सुनि उरगारि बचन सुख माना । सादर बोलेउ काग सुजाना ।।
भगतिहि ज्ञानहि नहिं कछु भेदा । उभय हरहिं भव संभव खेदा ।।
नाथ मुनीस कहहिं कछु अंतर । सावधान सोउ सुनु बिहंगबर ।।
ज्ञान बिराग जोग बिज्ञाना । ए सब पुरुष सुनहु हरिजाना ।।
पुरुष प्रताप प्रबल सब भाँती । अबला अबल सहज जड़ जाती ।।

BHUSUNDI
TELLS HIS
LIFE-STORY

CHAUPAI 110

Those who knowingly ways of devotion forsake,
And for learning alone long labori'us ways take,
Are like fools who in search of the milk-weed will roam
To get milk—leaving all their rich milch-cows at home;
Those, Garur, who for bliss have all other means tried,
From true worship of God blindly turning aside,
Are like blockheads who try out the ignorant notion,
Of crossing without any boat the great ocean!
(Bhawani, said Siva, Garur—joy upwelling,—
Thus answered the story the crow had been telling:)
"My lord, Not a trace now remains, by your kindness,
"Of my former doubt, grief and deluded blindness;

"I've found by your grace restful peace for my spirit,
"By hearing of Rama, the storehouse of merit;

"But one more thing yet I am anxious to learn;
"Kindly help me I pray, sir, the truth to discern;

"Scriptures, sages and saints have with one voice declared,
"With attainment of knowledge can naught be compared;

"So your own teacher said; but you put far above
"Stores of learning in honoured worth true faith and love;

"Show me therefore, since thus far so helpful you've been,
"How distinction 'twixt learning and love may be seen."

To these questioning words from the snakes' deadly foe,
With respect this reply gave the wise devout crow:

'Twixt true learning and love diff'rence cannot be proved;
This world's troubles by either can all be removed;

Many sages some diff'rence will stoutly maintain,
Which as you listen carefully I will explain:

¶Learning, temp'rate control, wisdom, union abstract—
These are masculine things both as words and in fact;

ज्ञान और
भक्ति का
विवेचन

Weak and simple are all females by nature's course;
But far stronger in ev'ry way is the male's force;

दोहा ११२

पुरुष त्यागि सक नारिहि जो बिरक्त मतिधीर ।
न तु कामी बिषयावस बिमुख जो पद रघुबीर ॥

DOHA 112

If a man is in temp'rance and self-control firm,
Without woman he surely can live;
But not if he to passions and things is enslaved,
And to Rama his faith will not give.

¶ Here for a while Tulsi Das makes poetic play with certain supposed masculine and feminine qualities and the genders of the words naming them, bringing in also the picture of husband (Rama), true wife and queen (**bhakti**, or devotion) and mistress or dancing-girl (**maya** or illusion).

सोरठा १२

सोउ मुनि ज्ञाननिधान मृगनयनी बिधु मुख निरखि ।
बिकल होहिं हरिजान नारि बिस्व माया प्रगट ।।

SORATHA 12

Yet by women with eyes like a fawn,
And with bright moon-like faces, may even a much-
Learned saint from his firm vows be drawn;
Thro' the universe Woman is seen as Illusion.

चौपाई १११

इहाँ न पच्छपात कछु राखउँ । बेद पुरान संत मत भाषउँ ।।
मोह न नारि नारि कें रूपा । पन्नगारि यह रीति अनूपा ।।
माया भगति सुनहु तुम्ह दोऊ । नारि बर्ग जानइ सब कोऊ ।।
पुनि रघुबीरहि भगति पिआरी । माया खलु नर्तकी बिचारी ।।
भगतिहि सानुकूल रघुराया । ताते तेहि डरपति अति माया ।।
राम भगति निरुपम निरुपाधी । बसइ जासु उर सदा अबाधी ।।
तेहि बिलोकि माया सकुचाई । करि न सकइ कछु निज प्रभुताई ।।
अस बिचारि जे मुनि बिज्ञानी । जाचहिं भगति सकल सुख खानी ।।

LEARNING
AND LOVE
EXPOUNDED

CHAUPAI 111

Without being partial, the things I'll expound
That in scripture and teachings of sages are found;
Fascination (Garur, 'tis a curious tale)
Is not feminine tho' it is like a female;
But Illusion and Devotion, ev'ryone knows,
Are both feminine and each the female form shows;
While Devotion is Rama's queen, loved by him dearly,
Illusion—poor thing—is his dancing-girl merely;
The Lord pours the wealth of his love on Devotion;
She therefore is feared all the time by Illusion;
Devotion to Rama knows no like or limit;
Once winning a joyous heart, nothing can dim it;

Illusion at sight of her shrinks from before her,
A sense of dull impotence quickly comes o'er her;

Therefore loving sages make pray'rful request
For a warm loving faith, source of all that is best.

दोहा ११३

यह रहस्य रघुनाथ कर बेगि न जानइ कोइ ।
जाने ते रघुपति कृपाँ सपनेहुँ मोह न होइ ॥
औरउ ग्यान भगति कर भेद सुनहु सुप्रबीन ।
जो सुनि होइ राम पद प्रीति सदा अबिछीन ॥

DOHA 113

Never easily learnt is this myst'ry of Rama;
At first it impossible seems;
But when by the Lord's kindness 'tis known, no Illusion
Can vex the soul even in dreams.

Listen thoughtfully, friend; yet another distinction
'Twixt learning and love can be made,
Which when once heard and heeded, true love for Lord Rama
Will fill the heart—never to fade.

ज्ञान और
भक्ति का
विवेचन

चौपाई ११२

सुनहु तात यह अकथ कहानी । समुझत बनइ न जाइ बखानी ॥
ईस्वर अंस जीव अबिनासी । चेतन अमल सहज सुखरासी ॥
सो माया बस भयउ गोसाईं । बँध्यो कीर मरकट की नाईं ॥
जड़ चेतनहि ग्रंथि परि गई । जदपि मृषा छूटत कठिनई ॥
तब ते जीव भयउ संसारी । छूट न ग्रंथि न होइ सुखारी ॥
स्रुति पुरान बहु कहेउ उपाई । छूट न अधिक अधिक अरुझाई ॥
जीव हृदयँ तम मोह बिसेषी । ग्रंथि छूटि किमि परइ न देखी ॥
अस संजोग ईस जब करई । तबहुँ कदाचित सो निरुबरई ॥
सात्विक स्रद्धा धेनु सुहाई । जौं हरि कृपाँ हृदयँ बस आई ॥
जप तप ब्रत जम नियम अपारा । जे स्रुति कह सुभ धर्म अचारा ॥
तेइ तृन हरित चरइ जब गाई । भाव बच्छ सिसु पाइ पन्हाई ॥

सोइ निबृत्ति पात्र बिस्वासा । निर्मल मन अहीर निज दासा ।।
परम धर्ममय पय दुहि भाई । अवटइ अनल अकाम बनाई ।।
तोष मरुत तब छमाँ जुड़ावै । धृति सम जावनु देइ जमावै ।।
मुदिताँ मथइ बिचार मथानी । दम अधार रजु सत्य सुबानी ।।
तब मथि काढ़ि लेइ नवनीता । बिमल बिराग सुभग सुपुनीता ।।

CHAUPAI 112

I will speak awhile of the unspeakable, friend;
Things one can't fully tell, e'en tho' grasped in the end:

१३८८
1388

Souls are portions of God and beyond death completely;
Are undefiled, conscious and blissful innately;

Yet Illusion fast in its binding pow'r clasps them;
¶Like monkeys and parrots, a false bondage grasps them;

Fast bound is the conscious mind, wholly deluded;
Its bond, tho' a false one, cannot be eluded;

The soul becomes worldly by this world's ensnaring;
No hope of escape then, or of happy faring;

LEARNING AND LOVE EXPOUNDED

The scriptures of many fine plans give description;
The soul tries, but gets faster bound in deception;

The soul in its depths is by darkness confused,
Thus perceives no way by which its bonds may be loosed;

When a soul is by God brought to this ensnared state,
How and when to win free is an uncertain fate;

But if God should by grace sincere piety give,
As the rich heav'nly cow in the heart it will live;

There as scripture says in the rich pasture 'twill graze
Of pray'r, fasting, vows, temp'rance and all godly ways;

Upon such green grass feeding, always she must flourish;
Her calf—a right spirit—will bring forth and nourish;

Calmness of Condition near Faith's milk-bowl binds her,
And—as her own cow-man—a Pure Mind there tends her;

¶ Growse refers here to monkeys caught in a jar by fists grasping grain, and parrots in a string by trickery.

The milk of Supreme Pious Works from her teats
Which he draws, he then over No-Passion's fire heats;

Cools it with winds of Patience, Contentment his fan,
And to curdle it casts Firmness into the pan;

It is churned in the Thoughtfulness-churn then by Hope,
With Restraint as the rod, Truth and Kind Speech the rope;

Thus the butter of Selflessness blest and devout,
Wholly pure, wholly fresh, is at length taken out.

दोहा ११४

जोग अगिनि करि प्रगट तब कर्म सुभासुभ लाइ ।
बुद्धि सिरावइ ज्ञान घृत ममता मल जरि जाइ ।।
तब बिज्ञानरूपिनी बुद्धि बिसद घृत पाइ ।
चित्त दिआ भरि धरइ दृढ़ समता दिअटि बनाइ ।।
तीनि अवस्था तीनि गुन तेहि कपास तें काढ़ि ।
तूल तुरीय सँवारि पुनि बाती करइ सुगाढ़ि ।।

DOHA 114

ज्ञान और
भक्ति का
विवेचन

Then the fire of Divine Fellowship having lighted,
And burning up Deeds good and ill,
A wise mind the pure *ghee* of True Knowledge cools off,
And as scum destroys Self-seeking Will.

Next this excellent *ghee* in the form of True Knowledge,
Which by a Wise Mind has been made,
Is put into the lamp of the Soul, which is then
On the stand of Unmoved Calmness laid;

Next the cotton of Three Normal States—waking, dreaming
And dreamlessness—into the thread
Of the fourth Supreme State, Oneness with the Divine,
Is well woven and to the lamp fed;

सोरठा १३

एहि बिधि लेसइ दीप तेज रासि बिज्ञानमय ।
जातहिं जासु समीप जरहि मदादिक सलभ सब ।।

SORATHA 13

When in this way the brilliant bright beams
Of the lamp of True Wisdom shine forth all around,
Then are drawn and burnt up in its flames
All the moths of false pride, passion and such vain things.

चौपाई ११३

सोहमस्मि इति बृत्ति अखंडा । दीप सिखा सोइ परम प्रचंडा ॥
आतम अनुभव सुख सुप्रकासा । तब भव मूल भेद भ्रम नासा ॥
प्रबल अबिद्या कर परिवारा । मोह आदि तम मिटइ अपारा ॥
तब सोइ बुद्धि पाइ उँजियारा । उर गृहँ बैठि ग्रंथि निरुआरा ॥
छोरन ग्रंथि पाव जौं सोई । तब यह जीव कृतारथ होई ॥
छोरत ग्रंथि जानि खगराया । बिघ्न अनेक करइ तब माया ॥
रिद्धि सिद्धि प्रेरइ बहु भाई । बुद्धिहि लोभ दिखावहिं आई ॥
कल बल छल करि जाहिं समीपा । अंचल बात बुझावहिं दीपा ॥
होइ बुद्धि जौं परम सयानी । तिन्ह तन चितव न अनहित जानी ॥
जौं तेहि बिघन बुद्धि नहिं बाधी । तौ बहोरि सुर करहिं उपाधी ॥
इंद्री द्वार झरोखा नाना । तहँ तहँ सुर बैठे करि थाना ॥
आवत देखहिं बिषय बयारी । ते हठि देहिं कपाट उघारी ॥
जब सो प्रभंजन उर गृहँ जाई । तबहिं दीप बिज्ञान बुझाई ॥
ग्रंथि न छूटि मिटा सो प्रकासा । बुद्धि बिकल भइ बिषय बतासा ॥
इंद्रिन्ह सुरन्ह न ज्ञान सोहाई । बिषय भोग पर प्रीति सदाई ॥
बिषय समीर बुद्धि कृत भोरी । तेहि बिधि दीप को बार बहोरी ॥

LEARNING
AND LOVE
EXPOUNDED

CHAUPAI 113

The conviction—that I AM THE SPIRIT DIVINE—
Is the lamp's flame whose beams ever radiantly shine;
One's experi'nce is thus self-illumining joy,
All the myst'ries and errors of life to destroy;
Thus the darkness which ignorant folly has nursed,
In the clear shining rays of that light is dispersed;

Then the Intellect, having this light, can with ease,
In its home—the heart—itself from all bonds release;

And for that soul the highest existence begins,
Who from all bonds illusive thus true release wins.

But Illusion, on seeing this, goes to great pains
To cause hindrances, lest its release the soul gains;

She sends out her fair messengers, Success and Wealth,
That the mind may to longing be drawn by their stealth;

They endeavour to get near by force, fraud, or art,
And put out—with a veil's flip—the light in the heart;

But no heed does the mind pay to them if alert
And intelligent, knowing they work for its hurt;

If the mind should escape from this troublesome fix,
Then the gods take their turn—they try also their tricks!

Vari'us windows and doors to the soul are the senses;
The gods sit at each—watch and ward their pretences;

When they find material and sensu'l winds blowing,
They open the shutters—in come the winds flowing;

ज्ञान और
भक्ति का
विवेचन

These breezes, thus filling the heart's home and reaching
The lamp, put the light out of all wisdom's teaching;

The knot cannot then be untied¶; from these breezes
A sensu'l Illusion the mind again seizes;

Nor senses nor gods enjoy Wisdom's employment;
Alone in material things find they enjoyment;

When from sensu'l contact the mind's light has dwindled
And gone out, how can it be once again kindled?

दोहा ११५

तब फिरि जीव बिबिध बिधि पावइ संसृति क्लेस ।
हरि माया अति दुस्तर तरि न जाइ बिहगेस ।।
कहत कठिन समुझत कठिन साधत कठिन बिबेक ।
होइ घुनाच्छर न्याय जौं पुनि प्रत्यूह अनेक ।।

¶ See early couplets of Chaupai 112.

DOHA 115

Thus into the long round of troubles of birth
And of death the mind once again falls;
No escape is there from these results then, Garur;
God's Illusive Pow'r truly appals.
Hard to fathom and hard to explain is it, and
All attempts at escape it defies;
If one gets by a fortunate chance any light,
Many hindrances often arise.

चौपाई ११४

ज्ञानपंथ कृपान कै धारा । परत खगेस होइ नहिं बारा ॥
जौं निर्बिघ्न पंथ निर्बहई । सो कैवल्य परम पद लहई ॥
अति दुर्लभ कैवल्य परम पद । संत पुरान निगम आगम बद ॥
राम भजत सोइ मुकुति गोसाईं । अनइच्छित आवइ बरिआईं ॥
जिमि थल बिनु जल रहि न सकाई । कोटि भाँति कोउ करइ उपाई ॥
तथा मोच्छ सुख सुनु खगराई । रहि न सकइ हरि भगति बिहाई ॥
अस बिचारि हरि भगत सयाने । मुकुति निरादर भगति लुभाने ॥
भगति करत बिनु जतन प्रयासा । संसृति मूल अबिद्या नासा ॥
भोजन करिअ तृपिति हित लागी । जिमि सो असन पचवइ जठरागी ॥
असि हरि भगति सुगम सुखदाई । को अस मूढ न जाहि सोहाई ॥

LEARNING
AND LOVE
EXPOUNDED

CHAUPAI 114

Wisdom's pathway is like the sharp edge of a sword;
If one falls there, no way of escape is assured;
But the soul who this path's difficulties o'ercomes,
Heir of Bliss—One with Supreme Aloneness—becomes;
But the scriptures and teachers of all ages state,
Very hard of attainment is that blest estate;
Yet by worship of Rama, my friend, you will see
Full deliv'rance will come of its own will and free;
Just as water cannot either flow or abide
Without earth's support—whatever schemes may be tried,

So, Garur, only when our hearts yield loving rev'rence
To Rama, can we keep the joy of deliv'rance;

Wise men knowing this do not bother with saving
Their souls, for but one thing—true love for God—craving;

Such love, without striving, destroys all dark error,
And robs bonds of birth and death of all their terror.

Altho' food is eaten to give satisfaction,
'Tis digested too by the stomach's warm action;

So worship of God quickly gives the help needed;
The fool alone leaves its joy unsought, unheeded.

दोहा ११६

१३९३

1393

सेवक सेब्य भाव बिनु भव न तरिअ उरगारि ।
भजहु राम पद पंकज अस सिद्धांत बिचारि ।।
जो चेतन कहँ जड़ करइ जड़हि करइ चैतन्य ।
अस समरथ रघुनायकहिं भजहिं जीव ते धन्य ।।

DOHA 116

ज्ञान और
भक्ति का
विवेचन

The servant, whoever his master, cannot win
Deliv'rance without the true motive
Of service; this principle heeding, Garur,
Yield at Rama's feet true service votive;

Thrice blest is the soul that to almighty Rama
The heart's worship always is giving—
To him who brings death to those living and conscious,
And to those dead full conscious living.

चौपाई ११५

कहेउँ ज्ञान सिद्धांत बुझाई । सुनहु भगति मनि कै प्रभुताई ।।
राम भगति चिंतामनि सुंदर । बसइ गरुड जाके उर अंतर ।।
परम प्रकास रूप दिन राती । नहिं कछु चहिअ दिआ घृत बाती ।।
मोह दरिद्र निकट नहिं आवा । लोभ बात नहिं ताहि बुझावा ।।
प्रबल अबिद्या तम मिटि जाई । हारहिं सकल सलभ समुदाई ।।
खल कामादि निकट नहिं जाहीं । बसइ भगति जाके उर माहीं ।।

गरल सुधासम अरि हित होई । तेहिं मनि बिनु सुख पाव न कोई ॥
ब्यापहिं मानस रोग न भारी । जिन्ह के बस सब जीव दुखारी ॥
राम भगति मनि उर बस जाकें । दुख लवलेस न सपनेहुँ ताकें ॥
चतुर सिरोमनि तेइ जग माहीं । जे मनि लागि सुजतन कराहीं ॥
सो मनि जदपि प्रगट जग अहई । राम कृपाँ बिनु नहिं कोउ लहई ॥
सुगम उपाय पाइबे केरे । नर हतभाग्य देहिं भटभेरे ॥
पावन पर्बत बेद पुराना । राम कथा रुचिराकर नाना ॥
मर्मी सज्जन सुमति कुदारी । ज्ञान बिराग नयन उरगारी ॥
भाव सहित खोजइ जो प्रानी । पाव भगति मनि सब सुख खानी ॥
मोरें मन प्रभु अस बिस्वासा । राम ते अधिक राम कर दासा ॥
राम सिंधु घन सज्जन धीरा । चंदन तरु हरि संत समीरा ॥
सब कर फल हरि भगति सुहाई । सो बिनु संत न काहूँ पाई ॥
अस बिचारि जोइ कर सतसंगा । राम भगति तेहि सुलभ बिहंगा ॥

CHAUPAI 115

LEARNING AND LOVE EXPOUNDED

I have given the truth as philosophy tells;
Now I'll show how the Gem of Devotion excels.

Love for Rama is priceless indeed; 'tis for them
Whose hearts hold it the fabled desire-granting gem;

It enlightens them inly always, day and night;
There is no need of lamp, oil, or wick to give light;

Deprivation and Delusion cannot approach it;
Extinguishing breezes of Greed cannot touch it;

The darkness that Ignorance spreads it disperses,
And wipes out the insect hordes that Desire nurses;

The heart that holds Love for the Lord as its jewel,
Is not moved by Passion's moods vicious and cruel;

Without it peace cannot be known for one hour;
Poison nectar becomes, and foe friend by its pow'r;

Him who holds it no trouble of mind e'er affects,
Such as all other creatures to suff'ring subjects;

Hearts for whom this gem—Love for God—holds first appeal,
Not the least trace of pain, even dreaming, can feel;

He who seeking this gem ev'ry effort applies,
In this world is the wisest of those who are wise;

Tho' at hand and revealed to all under the sun,
'Tis a gem that without Rama's grace is not won;

Tho' the method is easy by which it is found,
Luckless men miss it—pushing each other around;

Sacred writ is a mountain whence purity shines,
Within which Rama-stories are wondrous rich mines;

Godly men dig deep using a sound mind as spade;
Then with learning and temp'rance as eyes search is made;

Ev'ry creature who digs with sincere heart and mind,
The pure gem—Love for God bliss-bestowing—will find;

Rama's servants are greater than he—strange equation!
But this is, my friend, my belief and persuasion!

ज्ञान और
भक्ति का
विवेचन

The ocean is he; saints are clouds spreading o'er it;
The tree he of sweet scent, the saints winds that bear it;

True love for him brings life to fruitage and fitness;
But none can obtain it without the saint's witness;

He who seeks the comp'ny of saints, these things pond'ring,
Will win Love for God without effort or wand'ring!

दोहा ११७

ब्रह्म पयोनिधि मंदर ज्ञान संत सुर आहिं ।
कथा सुधा मथि काढ़हिं भगति मधुरता जाहिं ।।
बिरति चर्म असि ज्ञान मद लोभ मोह रिपु मारि ।
जय पाइअ सो हरि भगति देखु खगेस बिचारि ।।

DOHA 117

As gods won the nectar of life, the vast ocean
Of milk with Mount Mandara churning,
So this story, sweet with devotion, saints win
From the Spirit Supreme with their learning.

LEARNING
AND LOVE
EXPOUNDED

Again—O'er their foes, Greed and Passion, with Temp'rance
As shield, and as sword Wisdom wielding,
The Lord's true devoted ones victo'ry obtain;
These are fruits, Garur, of firm faith's yielding.

चौपाई ११६

पुनि सप्रेम बोलेउ खगराऊ । जौं कृपाल मोहि ऊपर भाऊ ।।
नाथ मोहि निज सेवक जानी । सप्त प्रस्न मम कहहु बखानी ।।
प्रथमहिं कहहु नाथ मतिधीरा । सब ते दुरलभ कवन सरीरा ।।
बड़ दुख कवन कवन सुख भारी । सोउ संछेपहिं कहहु बिचारी ।।
संत असंत मरम तुम्ह जानहु । तिन्ह कर सहज सुभाव बखानहु ।।
कवन पुन्य स्रुति बिदित बिसाला । कहहु कवन अघ परम कराला ।।
मानस रोग कहहु समुझाई । तुम्ह सर्बज्ञ कृपाँ अधिकाई ।।
तात सुनहु सादर अति प्रीती । मैं संछेप कहउँ यह नीती ।।
नर तन सम नहिं कवनिउ देही । जीव चराचर जाचत तेही ।।
नरक स्वर्ग अपबर्ग निसेनी । ज्ञान बिराग भगति सुभ देनी ।।
सो तनु धरि हरि भजहिं न जे नर । होहिं बिषय रत मंद मंद तर ।।
काँच किरिच बदलें ते लेहीं । कर ते डारि परसमनि देहीं ।।
नहिं दरिद्र सम दुख जग माहीं । संत मिलन सम सुख जग नाहीं ।।
पर उपकार बचन मन काया । संत सहज सुभाउ खगराया ।।
संत सहहिं दुख पर हित लागी । पर दुख हेतु असंत अभागी ।।
भूर्ज तरू सम संत कृपाला । पर हित निति सह बिपति बिसाला ।।
सन इव खल पर बंधन करई । खाल कढ़ाइ बिपति सहि मरई ।।
खल बिनु स्वारथ पर अपकारी । अहि मूषक इव सुनु उरगारी ।।
पर संपदा बिनासि नसाहीं । जिमि ससि हति हिम उपल बिलाहीं ।।
दुष्ट उदय जग आरति हेतू । जथा प्रसिद्ध अधम ग्रह केतू ।।
संत उदय संतत सुखकारी । बिस्व सुखद जिमि इंदु तमारी ।।
परम धरम स्रुति बिदित अहिंसा । पर निंदा सम अघ न गिरीसा ।।
हर गुर निंदक दादुर होई । जनम सहस्र पाव तन सोई ।।
द्विज निंदक बहु नरक भोग करि । जग जनमइ बायस सरीर धरि ।।
सुर स्रुति निंदक जे अभिमानी । रौरव नरक परहिं ते प्रानी ।।

होहिं उलूक संत निंदा रत । मोह निसा प्रिय ज्ञान भानु गत ॥
सब कै निंदा जे जड़ करहीं । ते चमगादुर होइ अवतरहीं ॥
सुनहु तात अब मानस रोगा । जिन्ह ते दुख पावहिं सब लोगा ॥
मोह सकल ब्याधिन्ह कर मूला । तिन्ह ते पुनि उपजहिं वहु सूला ॥
काम बात कफ लोभ अपारा । क्रोध पित्त नित छाती जारा ॥
प्रीति करहिं जौं तीनिउ भाई । उपजइ सन्यपात दुखदाई ॥
बिषय मनोरथ दुर्गम नाना । ते सब सूल नाम को जाना ॥
ममता दादु कंडु इरषाई । हरष बिषाद गरह बहुताई ॥
पर सुख देखि जरनि सोइ छई । कुष्ट दुष्टता मन कुटिलई ॥
अहंकार अति दुखद डमरुआ । दंभ कपट मद मान नेहरुआ ॥
तृस्ना उदरबृद्धि अति भारी । त्रिबिधि ईषना तरुन तिजारी ॥
जुग बिधि ज्वर मत्सर अबिबेका । कहँ लगि कहौं कुरोग अनेका ॥

CHAUPAI 116

ज्ञान और
भक्ति का
विवेचन

Garur made this answer, with love in his tone:
"You already to me, lord, great kindness have shown;

"Grant that I, then, your pupil and servant may be,
"And pray answer these eight questions clearly for me—

"This the first, O thou who hast won vict'ry within;
"Of all bodies which one is the hardest to win?

"Then tell what form of suff'ring is greatest, as second;
"And thirdly, sir, what joy the greatest is reckoned;

"Of saintly and unsaintly—fourth and fifth—tell
"The true nature; the secret of this you know well;

"Sixth—What virtue does sacred writ show as supreme?
"Seventh—What form of sin is most vile and extreme?

"Lastly tell of all ailments that trouble the soul—
"You are all-wise and kindly, therefore tell the whole."

"Listen lovingly, rev'rently," answered the crow,
"As the truth of these things, my son, briefly I show":

The form human is greatest, most worthy desiring;
All creatures to reach it are ever aspiring;

'Tis th' stairway to heaven, to hell, or deliv'rance;
It gives knowledge, self-control, bliss, loving rev'rence;

Great fools are they who, born as human, are living
For sensu'l things, worship to God never giving;

Like people who give up the famed stone of magic
For mere bits of glass—it is foolish and tragic.

The world's greatest suff'ring is poverty's burden;
The comp'ny of saints the world's happiest guerdon.

The nature of true saintliness is to live
In the service of others, with all one can give;

Saintly ones bear for other men pain's heavy cross;
But the wicked cause others—alas!—pain and loss;

Constant pain the good for others bear, but the mark
Is soon healed—like the birch tree when stripped of its bark;

Wicked men are like hemp that to make bonds is flayed,
And then dies—they are stripped, suffer, then are destroyed;

LEARNING
AND LOVE
EXPOUNDED

Pain and loss, Garur, wicked men for others make
Needlessly—they are mean like the rat and the snake;

They will lose all that loss may by others be felt,
As when spoiling the crops in the fields hail will melt;

In this world when the wicked rise trouble prevails,
As the Planet Ketu's rise misfortune entails;

Rise of saintly men always brings blessing and boon,
As the whole world is blest by the sun and the moon.

Harm to none scripture's praise as supreme virtue wins;
But to abuse another is chief of all sins;

Who reviles god or sage will be born as a dog,
Thro' a thousand births that form his progress will clog;

He who blasphemes a Brahman to hell will be hurled;
Then be born as a crow once again in this world;

He who scripture or heav'nly ones reviles at last,
For his pride, to the nethermost hell will be cast;

He who reviles a saint as an owl will be born,
Loving error's night, shunning the truth's sun-bright morn;

He who foolishly reviles all those of his race
Will be born as a bat, bearing thus his disgrace.

Lastly, hear the chief ailments by which souls may sicken,
Because of which all men with suff'ring are stricken;

All ills in delusion and error have rootage,
And throughout the world have in anguish their fruitage;

Strong anguish as wind-pressure, anger as bile,
And as phlegm greediness burn within all the while;

When there comes combination of all these three ills,
The whole being is troubled with tremors and chills;

Who can tell all the names of the pain-giving things
That frustration of longing for sensu'l things brings?

Selfishness is like ringworm, and envy like itch;
Joy and sorrow like rheumatic pains throb and twitch;

Like consumption is pain at the joy someone tastes,
And malignancy like leprosy the mind wastes;

Self-conceit, gout-like, pain into ev'ry part pours;
Boasting, falsehood, intemp'rance all form running sores;

Like the dead weight of dropsy is uncontrolled thirst;
And life's threefold desires like ague at its worst;

Fever-like envy and thoughtlessness alternate—
How much more of such sicknesses can one relate?

ज्ञान और
भक्ति का
विवेचन

दोहा ११८

एक ब्याधि बस नर मरहिं ए असाधि बहु ब्याधि ।
पीडहिं संतत जीव कहुँ सो किमि लहइ समाधि ।।
नेम धर्म आचार तप जोग जज्ञ जप दान ।
भेषज पुनि कोटिन्ह नहीं रोग जाहिं हरिजान ।।

DOHA 118

One disease may be fatal to man; by his own
Efforts none of these can he e'er cure;
They perpetu'lly worry his soul; then how can he
Relief and rest hoped-for secure?

He may try countless remedies, practice all kinds
Of religious works, penance endure;
Learning, sacrifice, charity, pray'r—try all these—
But his sickness ne'er leaves him, Garur.

चौपाई ११७

एहि बिधि सकल जीव जग रोगी । सोक हरष भय प्रीति बियोगी ।।
मानस रोग कछुक मैं गाए । हहिं सब कें लखि बिरलेन्ह पाए ।।
जाने ते छीजहिं कछु पापी । नास न पावहिं जन परितापी ।।
बिषय कुपथ्य पाइ अंकुरे । मुनिहु हृदयँ का नर बापुरे ।।
राम कृपाँ नासहिं सब रोगा । जौं एहि भाँति बनइ संजोगा ।।
१४०० सदगुर बैद बचन बिस्वासा । संजम यह न बिषय कै आसा ।।
रघुपति भगति सजीवन मूरी । अनूपान स्रद्धा मति पूरी ।।
1400 एहि बिधि भलेहिं कुरोग नसाहीं । नाहिं त जतन कोटि नहिं जाहीं ।।
जानिअ तब मन बिरुज गोसाँई । जब उर बल बिराग अधिकाई ।।
सुमति छुधा बाढ़इ नित नई । बिषय आस दुर्बलता गई ।।

LEARNING AND LOVE EXPOUNDED

बिमल ज्ञान जल जब सो नहाई । तब रह राम भगति उर छाई ।।
सिव अज सुक सनकादिक नारद । जे मुनि ब्रह्म बिचार बिसारद ।।
सब कर मत खगनायक एहा । करिअ राम पद पंकज नेहा ।।
स्रुति पुरान सब ग्रंथ कहाहीं । रघुपति भगति बिना सुख नाहीं ।।
कमठ पीठ जामहिं बरु बारा । बंध्या सुत बरु काहुहि मारा ।।
फूलहिं नभ बरु बहुबिधि फूला । जीव न लह सुख हरि प्रतिकूला ।।
तृषा जाइ बरु मृगजल पाना । बरु जामहिं सस सीस बिषाना ।।
अंधकारु बरु रबिहि नसावै । रमा बिमुख न जीव सुख पावै ।।
हिम तें अनल प्रगट बरु होई । बिमुख राम सुख पाव न कोई ।।

CHAUPAI 117

Thus in this world some sickness besets ev'ry life;
Grief and joy, fear and love grip them—ever at strife.

I have told you in brief of the soul's dread diseases;
All have them; a rare one his ills recognises;

If recognised, somewhat the force is abated,
But never destroyed; to their pow'r man is fated;

Such sickness attacks even saints by bad diet
Of "things"; other men are beset always by it;

But Rama's grace all such diseases destroys,
For the one who the following measures employs:

Worthy teacher as doctor; trust what he prescribes,
Shunning strictly all fleshly, material bribes;

Love for Rama the med'cine which health may effect;
And its medium—one's worship in faith and respect;

All disease will be wiped out by foll'wing this course;
Other means are in vain—one will rather grow worse;

Then the mind, you may know, is disease-free and whole,
When within the heart always rules temp'rate control;

The mind's hunger for goodness will daily arise,
As the pow'r of desire for material things dies;

When in wisdom's pure water it bathes ev'ry day,
From the heart love for Rama will send out its ray.

Siva, Brahma, and wise sages—as Sukadev,
Narad, Sanak, who to divine thought their life gave—

All with one mind and voice, Garur, this truth proclaim:
"Love for Lord Rama's lotus-feet is life's chief aim."

This is truth that all scripture and worthy books teach—
Only by loving him can one happiness reach;

Hair perhaps on the back of a tortoise might grow;
Or a childless one's son kill a man with a blow;

Or in skies above all kinds of bright flowers bloom;
But in hearts that oppose the Lord joy finds no room.

From a mirage might water be got for one's thirst;
Or great horns from the head of a rabbit might burst;

Or thick darkness might rise up to destroy the sun;
But apart from the Lord joy has never been won.

Fire might suddenly burst from an icy snow-heap;
But if severed from him, true peace no one can keep.

ज्ञान और
भक्ति का
विवेचन

दोहा ११९

बारि मथें घृत होइ बरु सिकता ते बरु तेल ।
बिनु हरि भजन न भव तरिअ यह सिद्धांत अपेल ।।
मसकहि करइ बिरंचि प्रभु अजहि मसक ते हीन ।
अस बिचारि तजि संसय रामहि भजहिं प्रबीन ।।

DOHA 119

One by churning up water might get butter; or
Oil from sand—that is, if one were clever!
But this cannot be denied—None finds deliv'rance
Unless God he worship—No! Never!

१४०२

1402

Lord Rama can make Brahma less than a gnat,
Or a gnat Brahma-like—if he chooses!
A wise man, regarding this, worships Lord Rama,
And all doubts and questions refuses.

LEARNING
AND LOVE
EXPOUNDED

श्लोक ५

विनिश्चितं वदामि ते न अन्यथा वचांसि मे ।
हरिं नरा भजन्ति येऽतिदुस्तरं तरन्ति ते ।।

SHLOKA 5

I've told thus confirmed truth of that which is wondrously possible—
That serving Lord Rama one crosses the ocean uncrossable.

चौपाई ११८

कहेउँ नाथ हरि चरित अनूपा । ब्यास समास स्वमति अनुरूपा ।।
स्रुति सिद्धांत इहइ उरगारी । राम भजिअ सब काज बिसारी ।।
प्रभु रघुपति तजि सेइअ काही । मोहि से सठ पर ममता जाही ।।
तुम्ह बिज्ञानरूप नहिं मोहा । नाथ कीन्हि मो पर अति छोहा ।।
पूँछिहु राम कथा अति पावनि । सुक सनकादि संभु मन भावनि ।।
सत संगति दुर्लभ संसारा । निमिष दंड भरि एकउ बारा ।।
देखु गरुड निज हृदयँ बिचारी । मैं रघुबीर भजन अधिकारी ।।
सकुनाधम सब भाँति अपावन । प्रभु मोहि कीन्ह बिदित जग पावन ।।

CHAUPAI 118

Of the Lord's wondrous ways—whether fully or brief—
I have told, my friend, by my own wish and belief;

This, Garur, is what scripture ordains—that one must
Worship Rama in truth and forsake fleshly lust.

Say, whom else could you serve if you Rama forsake,
Who a sinner like me his own servant would make?

You are wisdom itself, from delusion are free;
You have shown, my lord, great love and kindness to me,

Having sought Rama's story, a lake deep and clear,
That to Sukadev, Sanak and Siva is dear.

In this world such communion is rare and inconstant;
'Tis hard to obtain even once, for an instant.

Altho' to this world an ill omen and fateful
Am I as a crow, the Lord cleansed me! I'm grateful!

And now I can rightfully offer him worship;
Garur! Think of this wondrous heavenly heirship!

ज्ञान और
भक्ति का
विवेचन

दोहा १२०

आजु धन्य मैं धन्य अति जद्यपि सब बिधि हीन ।
निज जन जानि राम मोहि संत समागम दीन ॥
नाथ जथामति भाषेउँ राखेउँ नहिं कछु गोइ ।
चरित सिंधु रघुनायक थाह कि पावइ कोइ ॥

DOHA 120

Oh, Blessed! Thrice Blessed above all am I,
Altho' wholly unworthy and base,
That Lord Rama has made me his own, and has giv'n
Me in saintly communion a place!

I have told you as far as I'm able the story;
I've kept nothing from you concealed;
But the doings of Lord Raghunath are an ocean
With depths never fully revealed.

चौपाई ११९

सुमिरि राम के गुन गन नाना । पुनि पुनि हरष भुसुंडि सुजाना ।।
महिमा निगम नेति करि गाई । अतुलित बल प्रताप प्रभुताई ।।
सिव अज पूज्य चरन रघुराई । मो पर कृपाँ परम मृदुलाई ।।
अस सुभाउ कहुँ सुनउँ न देखउँ । केहि खगेस रघुपति सम लेखउँ ।।
साधक सिद्ध बिमुक्त उदासी । कबि कोबिद कृतज्ञ संन्यासी ।।
जोगी सूर सुतापस ज्ञानी । धर्म निरत पंडित बिज्ञानी ।।
तरहिं न बिनु सेएँ मम स्वामी । राम नमामि नमामि नमामी ।।
सरन गएँ मो से अघ रासी । होहिं सुद्ध नमामि अबिनासी ।।

CHAUPAI 119

LEARNING
AND LOVE
EXPOUNDED

Thus recalling Lord Rama, Home of all Perfection,
Bhusundi went on, heart glow with reflection:

"Says scripture: His glory and praise, none can tell it!
"His lordship and pow'r, there is naught can excel it!

"Destroyer, Creator¶, they both magnify him!
"On me wondrous kindness has been showered by him;

"Elsewhere one could not see or hear of such love;
"His, Garur, is a kindness all others above!

"Holy hermits, strict anchorites, devotees, seers,
"Bards, philosophers, ascetics, spiritu'l peers,

"Mystics, heav'nly ones, wise men, those with austere aims,
"Learned teachers and those whose hearts stern duty claims—

"None salvation can find without serving my Lord;
"To Lord Rama I bow! May his name be adored!

"The Immortal I worship, by whom sanctified
"Are all sinners—tho' worse than I—who in him hide.

दोहा १२१

जासु नाम भव भेषज हरन घोर त्रय सूल ।
सो कृपाल मोहि तो पर सदा रहहु अनुकूल ।।

¶ Siva and Brahma.

सुनि भुसुंडि के बचन सुभ देखि राम पद नेह ।
बोलेउ प्रेम सहित गिरा गरुड बिगत संदेह ॥

DOHA 121

"He whose name is the one med'cine worthy of trust,
"To o'ercome all our suff'ring and blindness—
"May that wondrous Lord, both to me and to you,
"Ever be well-disposed in his kindness."

As Garur to Bhusundi's blessed words listened,
And saw him at Rama's feet laying
His heart's love, all questions and doubts were dissolved,
And he answered—a like love displaying:

चौपाई १२०

मैं कृतकृत्य भयउँ तव बानी । सुनि रघुबीर भगति रस सानी ॥
राम चरन नूतन रति भई । माया जनित बिपति सब गई ॥
मोह जलधि बोहित तुम्ह भए । मो कहँ नाथ बिबिध सुख दए ॥
मो पहिं होइ न प्रति उपकारा । बंदउँ तव पद बारहिं बारा ॥
पूरनकाम राम अनुरागी । तुम्ह सम तात न कोउ बड़ भागी ॥
संत बिटप सरिता गिरि धरनी । परहित हेतु सबन्ह कै करनी ॥
संत हृदयँ नवनीत समाना । कहा कबिन्ह पै कहइ न जाना ॥
निज परिताप द्रवइ नवनीता । पर दुख द्रवहिं संत सुपुनीता ॥
जीवन जनम सुफल मम भयऊ । तव प्रसाद संसय सब गयऊ ॥
जानेहु सदा मोहिं निज किंकर । पुनि पुनि उमा कहइ बिहंगबर ॥

ज्ञान और
भक्ति का
विवेचन

CHAUPAI 120

"My end I've attained as I've heard you relating
"These things, your voice with love for Rama vibrating;

"To new love for Rama my heart has been won,
"And thus all my illusion-born troubles have gone;

"You have given me many a joy; like a boat
"On the Sea of Illusion you've kept me afloat;

"I can never give any return that is meet,
"But I humbly and gratefully bow at your feet;

"By your warm love for Rama your ends are achieved;
"None like you has, my friend, such good fortune received;

"Saintly men, trees and rivers, earth, mountains and hills—
"Each of these helping others its destiny fills;

"Say the poets, the heart of a saint is like butter,
"But say so not knowing the truth of this matter;

"For butter melts in its own suff'ring from heating;
"A saint's heart will melt other suff'ring ones meeting;

"At last I have reached in this life all that mattered;
"At last all my doubts by your goodness are scattered;

"I always will be your disciple and servant,"
Repeated the King of Birds, humble and fervent.

दोहा १२२

तासु चरन सिरु नाइ करि प्रेम सहित मतिधीर ।
गयउ गरुड बैकुंठ तब हृदयँ राखि रघुबीर ॥
गिरिजा संत समागम सम न लाभ कछु आन ।
विनु हरि कृपाँ न होइ सो गावहिं बेद पुरान ॥

LEARNING
AND LOVE
EXPOUNDED

DOHA 122

Then bowing in love low at Bhusundi's feet
For the last time, and resolute-hearted,
And thinking of Lord Raghubir ev'ry moment,
For Paradise Garur departed.

Said Siva: The blessing of saintly communion,
All other boons, Uma, outreaches;
But none can attain it without the Lord's kindness—
This scripture consistently teaches.

चौपाई १२१

कहेउँ परम पुनीत इतिहासा । सुनत स्रवन छूटहिं भव पासा ॥
प्रनत कलपतरु करुना पुंजा । उपजइ प्रीति राम पद कंजा ॥
मन क्रम बचन जनित अघ जाई । सुनहिं जे कथा स्रवन मनु लाई ॥
तीर्थाटन साधन समुदाई । जोग बिराग ज्ञान निपुनाई ॥
नाना कर्म धर्म ब्रत दाना । संजम दम जप तप मख नाना ॥

भूत दया द्विज गुर सेवकाई । बिद्या बिनय बिबेक बड़ाई ॥
जहँ लगि साधन बेद बखानी । सब कर फल हरि भगति भवानी ॥
सो रघुनाथ भगति स्रुति गाई । राम कृपाँ काहूँ एक पाई ॥

CHAUPAI 121

This story most sacred, said Siva, now ends,
Which when heard gives release from this life's choking bands;

From the Paradise-tree fruits of mercy it brings
To the lowly; love for Rama's feet from it springs;

Sins will all—born of thought, word, or deed—be dispersed,
If one listens attentively when 'tis rehearsed;

Try out many means—pilgrimage trials accept,
Ways ascetic or mystic, ways wise and adept,

Ways of charity, penance, or duty espouse,
Ways of temp'rate restraint, off'rings, pray'rs and strict vows,

Being kind to all things, serving teacher or priest,
Foll'wing learning or conscience—from greatest to least

रामचरित की महिमा

Ev'ry means you'll find yields but one worth-while result—
Loving faith in the Lord—if you scripture consult;

But attainment, e'en by his own grace, is but rare
Of this faith in Lord Rama which scriptures declare.

दोहा १२३

मुनि दुर्लभ हरि भगति नर पावहिं बिनहिं प्रयास ।
जे यह कथा निरंतर सुनहिं मानि बिस्वास ॥

DOHA 123

Any man without effort this blessing may win,
Tho' to great learned sages 'tis hard,
If he listens to this story often, and shows
For it rev'rence and trustful regard.

चौपाई १२२

सोइ सर्बज्ञ गुनी सोइ ज्ञाता । सोइ महि मंडन पंडित दाता ॥
धर्म परायन सोइ कुल त्राता । राम चरन जाकर मन राता ॥

नीति निपुन सोइ परम सयाना । श्रुति सिद्धांत नीक तेहिं जाना ॥
सोइ कबि कोबिद सोइ रनधीरा । जो छल छाड़ि भजइ रघुबीरा ॥
धन्य देस सो जहँ सुरसरी । धन्य नारि पतिब्रत अनुसरी ॥
धन्य सो भूपु नीति जो करई । धन्य सो द्विज निज धरम न टरई ॥
सो धन धन्य प्रथम गति जाकी । धन्य पुन्य रत मति सोइ पाकी ॥
धन्य घरी सोइ जब सतसंगा । धन्य जनम द्विज भगति अभंगा ॥

CHAUPAI 122

He is most truly learned, the world's benefactor,
A most virtuous, wise and helpful instructor,

Most truly religious, his people's preserver,
Who clings to the Lord's feet with true faith and fervour.

Mature is he, well-versed in precepts and morals,
Well worthy of scripture-philosophy's laurels,

Above sage and poet in lofty conception,
Who worships Lord Raghunath without deception.

LEARNING
AND LOVE
EXPOUNDED

Blest the land where divine Ganges flows! Blest the wife
To her husband devoted and faithful thro' life!

Blest the king who by just laws his realm justly serves!
Blest the Brahman who from his own duties ne'er swerves!

Blest the wealth first devoted to charity's works!
Blest the heart that loves virtue, its claims never shirks!

Blest the hour in which saintly communion is held!
Blest the life that has service of Brahmans upheld!

दोहा १२४

सो कुल धन्य उमा सुनु जगत पूज्य सुपुनीत ।
श्रीरघुबीर परायन जेहिं नर उपज बिनीत ॥

DOHA 124

Hear me, Uma! Most blessed and holy and worthy
Of honour throughout all the earth
Is that fam'ly in which the Lord Raghubir's servant
Devoted and humble has birth.

चौपाई १२३

मति अनुरूप कथा मैं भाषी । जद्यपि प्रथम गुप्त करि राखी ॥
तव मन प्रीति देखि अधिकाई । तौ मैं रघुपति कथा सुनाई ॥
यह न कहिअ सठही हठसीलहि । जो मन लाइ न सुन हरि लीलहि ॥
कहिअ न लोभिहि क्रोधिहि कामिहि । जो न भजइ सचराचर स्वामिहि ॥ §
द्विजद्रोहिहि न सुनाइअ कबहूँ । सुरपति सरिस होइ नृप जबहूँ ॥
¤ राम कथा के तेइ अधिकारी । जिन्ह कें सतसंगति अति प्यारी ॥
गुर पद प्रीति नीति रत जेई । द्विज सेवक अधिकारी तेई ॥
ता कहँ यह बिसेषि सुखदाई । जाहि प्रान प्रिय श्री रघुराई ॥

CHAUPAI 123

रामचरित की महिमा

I have told you this, by my own mind and heart bidden,
Altho' I from you at the first kept it hidden;

Your heart's sincere love and its longing beholding
The story of Rama I started unfolding.

To one who is wicked or obstinate hearted,
Or cares not to hear, it should not be imparted;

Ne'er tell it to one greedy, angry, or vicious,
Nor one who does not worship God Ever-Gracious,

Nor him who opposes the twice-born ones, even
Tho' he rules a kingdom like Indra in heaven.

Those men Rama's story are worthy to hear,
To whom saintly communion above all is dear;

They who lovingly serve priests and teachers, who hold
To the precepts of right—to them may it be told;

But this story to those men above all gives pleasure,
To whom Raghubir is their life's greatest treasure.

दोहा १२५

राम चरन रति जो चहइ अथवा पद निर्बान ।
भाव सहित सो यह कथा करउ स्रवन पुट पान ॥

DOHA 125

He who warm devotion for Rama desires,
Or the state where all troubles are stilled—
Let him drink, with his ears as the cups, this fresh water
Until his whole being is filled.

चौपाई १२४

राम कथा गिरिजा मैं बरनी । कलिमल समनि मनोमल हरनी ॥
संसृति रोग सजीवन मूरी । राम कथा गावहिं स्रुति सूरी ॥
एहि महँ रुचिर सप्त सोपाना । रघुपति भगति केर पंथाना ॥
अति हरि कृपाँ जाहि पर होई । पाउँ देइ एहिं मारग सोई ॥
मन कामना सिद्धि नर पावा । जे यह कथा कपट तजि गावा ॥
कहहिं सुनहिं अनुमोदन करहीं । ते गोपद इव भवनिधि तरहीं ॥
सुनि सब कथा हृदयँ अति भाई । गिरिजा बोली गिरा सुहाई ॥
नाथ कृपा मम गत संदेहा । राम चरन उपजेउ नव नेहा ॥

CHAUPAI 124

GREATNESS OF RAMA'S STORY

Rama's story which, Uma, you've heard me now tell,
From the mind and the Dark Age all filth can expel;

Those who know scripture say this one med'cine can heal
All the ills of existence, illusive or real;

'Tis a lake having sev'n charming stairways; by each
The soul humble devotion to Rama may reach;

Only he upon whom the Lord grace has bestowed,
Can at any time enter and walk in this road;

He all things will attain to for which his soul longs,
Who this story tells guileless and sings Rama's songs;

He who tells it or hears it, his heart all intent,
Will cross over life's sea like a puddled foot-print!

Hearing this Rama's story made Uma rejoice
From the heart, and she said in a sweet happy voice:

"By your kindness, my lord, all my doubts are removed,
"And to new love for Rama my heart has been moved;

दोहा १२६

मैं कृतकृत्य भइउँ अब तव प्रसाद विस्वेस ।
उपजी राम भगति दृढ बीते सकल कलेस ॥

DOHA 126

"By your favour, O lord of all worlds, in the things
"My heart sought for I now am successful;
"Firm faith in Lord Rama I now have attained,
"And gone from me are all things distressful."

चौपाई १२५

यह सुभ संभु उमा संबादा । सुख संपादन समन बिषादा ॥
भव भंजन गंजन संदेहा । जन रंजन सज्जन प्रिय एहा ॥
राम उपासक जे जग माहीं । एहि सम प्रिय तिन्ह कें कछु नाहीं ॥
रघुपति कृपाँ जथामति गावा । मैं यह पावन चरित सुहावा ॥
एहिं कलिकाल न साधन दूजा । जोग जज्ञ जप तप ब्रत पूजा ॥
रामहि सुमिरिअ गाइअ रामहि । संतत सुनिअ राम गुन ग्रामहि ॥
जासु पतितपावन बड़ बाना । गावहिं कबि स्रुति संत पुराना ॥
ताहि भजिअ मन तजि कुटिलाई । राम भजें गति केहिं नहिं पाई ॥

रामचरित की
महिमा

CHAUPAI 125

This discussion by Siva and Uma destroys
Life's distresses, and gathers up all its true joys;

Breaks the bonds of existence and scatters all doubt;
It delights and is dear to the good and devout;

Nothing else is so dear in the world, or can please,
As does this story Lord Rama's true devotees.

By the grace of the Lord—as I know—Tulsi says,
I have sung the sweet song of his life, to his praise;

In this Dark Age no means for our good is effectu'l,
Not mystic ways, vows, penance, off'rings, or ritu'l—

But thinking of Rama, and singing of Rama,
And hearing the words and the virtues of Rama,

Whose nature it is to give new life and fitness
To fallen one—saints to this always bear witness;

The one who to him yields his heart's adoration,
Will come with assurance to final salvation.

छन्द १४

पाई न केहिं गति पतित पावन राम भजि सुनु सठ मना ।
गनिका अजामिल ब्याध गीध गजादि खल तारे घना ।।
आभीर जवन किरात खस स्वपचादि अति अघरूप जे ।
कहि नाम बारक तेऽपि पावन होहिं राम नमामि ते ।।
रघुबंस भूषन चरित यह नर कहहिं सुनहिं जे गावहीं ।
कलिमल मनोमल धोइ बिनु स्रम राम धाम सिधावहीं ।।
सत पंच चौपाई मनोहर जानि जो नर उर धरहिं ।
दारुन अबिद्या पंच जनित बिकार स्री रघुपति हरहिं ।।
सुंदर सुजान कृपानिधान अनाथ पर कर प्रीति जो ।
सो एक राम अकाम हित निर्बानप्रद सम आन को ।।
जाकी कृपा लवलेस ते मतिमंद तुलसीदासहूँ ।
पायउ परम बिस्रामु राम समान प्रभु नाहीं कहूँ ।।

GREATNESS OF RAMA'S STORY

CHHAND 14

Sinful souls! In him renegade Brahmans and harlots salvation have found;
The vile vulture, wild tiger, mad elephant too! Let his praises resound!
Baser still—The mean foreigner, cowherd, outcaste and wild savage may find
Cleansing and new life, if they will utter his name with a worshipful mind.
He who hears, tells, or sings of the deeds of the Gem of Raghu's line thus gains
Place in Rama's abode without effort, his life free from all filthy strains.
He who learns of this one hundred stanzas, their charm knowing—yes, even five—
All ills born of the Five¶ over which presides Error will surely survive.

¶ Five—a *panchayat*, or council of five, with a president. Growse, in a note, says this may mean the Five Senses; a Hindu interpreter suggests that this refers to five disputing sects devoted to the five chief gods,

He All-Glori'us, All-Kindly, All-Wise, on the destitute show'ring his love
Ever freely, who gives final bliss—One is Rama, all others above!
There is no Lord like Rama, to whom Dull-Wit Tulsi Das ev'rything owes,
Who to such as I gives supreme rest when the least trace of kindness he shows.

दोहा १२७

मो सम दीन न दीनहित तुम्ह समान रघुबीर ।
अस बिचारि रघुबंसमनि हरहु बिषम भव भीर ।।
कामिहि नारि पिआरि जिमि लोभिहि प्रिय जिमि दाम ।
तिमि रघुनाथ निरंतर प्रिय लागहु मोहि राम ।। §

DOHA 127

None so needy as I! And none like the Lord Raghubir,
Helper of all those in need!
Think upon my condition, my lord, and let me
From this life's dire distresses be freed.

As his wealth to a miser is dear, and a woman
Is dear in her fond lover's eyes,
Grant me grace, Raghunath, that throughout all my days,
Thee above all things else I may prize.

रामचरित की
महिमा

इति श्रीमद्रामचरितमानसे सकलकलिकलुषविध्वंसने सप्तमः सोपानः समाप्तः ।

HERE, WITH THE SEVENTH BOOK, NAMED
THE FINALE,
The Seventh Stairway
of the Lake of Lord Rama's Life and Deeds,
ends the story which destroys all evil
of this Evil Age.

सूक्तियाँ

[रामचरितमानस की कुछ चुनी हुई सूक्तियाँ अकारादि क्रम से नीचे दी गई हैं। प्रथम संख्या इस संस्करण के पृष्ठ की सूचक है तथा दूसरी दोहे, चौपाई, छन्द या सोरठे के क्रम की।]

(अ) अंतहुँ कीच तहाँ जहँ पानी । ६६५, १८२ । अंधहि लोचन लाभु सुहावा । ४३९, ३५४ । अंब ईस आधीन जगु काहु न देइअ दोषु । ७३७, २३६ । अघ कि पिसुनता सम कछु आना । धर्म कि दया सरिस हरिजाना ।। १३७८, १०७ । अचल होहु अहिबात तुम्हारा । जब लगि गंग जमुन जल धारा ।। ५३५, ६९ । अति अपार जे सरित बर जौं नृप सेतु कराहिं । चढ़ि पिपीलिकौ परम लघु बिनु स्रमु पारहिं जाहिं ।। २२, १३ । अति संघरषन जौं कर कोई । अनल प्रगट चंदन ते होई ।। १३७६, १०६ । अनल दाहि पीटत घनहिं परसु बदन यह दंड । १२७७, ३८ । अनुचित उचित काजु किछु होऊ । समुझि करिअ भल कह सबु कोऊ ।। ७२१, २३१ । अनुचित उचित बिचारु तजि जे पालहिं पितु बैन । ते भाजन सुख सुजसु के बसहिं अमरपति ऐन ।। ६५६, १६९ । अनुज बधू भगिनी सुत नारी । सुनु सठ कन्या सम ए चारी ।। इन्हहि कुदृष्टि बिलोकइ जोई । ताहि बधें कछु पाप न होई ।। ९२८, ९ । अमित दानि भर्ता बैदेही । अधम सो नारि जो सेव न तेही ।। ८४२, ६ । अरध तजहिं बुध सरबसु जाता । ७५०, २५६ । अरिबस दैउ जिआवत जाही । मरनु नीक तेहि जीव न चाही ।। ४८०, २१ । अस कवन सठ हठि काटि सुरतरु बारि करिहि बबूरही । ९३०, १ । अहि अघ अवगुन नहिं मनि गहई । हरइ गरल दुख दारिद दहई ।। ६६७, १८४ । **(आ)** आरत कहहिं बिचारि न काऊ । सूझ जुआरिहि आपन दाऊ ।। ७५२, २५८ । आरत काह न करइ कुकरमू । ६९०, २०४ । **(ई)** ईंधनु पात किरात मिताई । ७४४, २५१ । **(उ)** उचित कि अनुचित किए बिचारू । धरमु जाइ सिर पातक भारू ।। ६५९, १७७ । उतरु देइ सुनि स्वामि रजाई । सो सेवकु लखि लाज लजाई ।। ७६५, २६९ । उदासीन नित रहिअ गोसाईं । खल परिहरिअ स्वान की नाईं ।। १३६५, १०२ । उमा जे राम चरन रत बिगत काम मद क्रोध । निज प्रभुमय देखहिं जगत केहि सन करहिं बिरोध ।। १३७९, १०९ । उमा जोग जप ध्यान तप नाना मख ब्रत नेम । राम कृपा नहिं करहि तसि जसि

निष्केवल प्रेम ॥ १२१३, ११४ । उमा दारु जोषित की नाईं । सबहि नचावत रामु गोसाईं ॥ ९३१, ११ । उमा राम सम हित जग माहीं । गुरु पितु मातु बंधु प्रभु नाहीं ॥ ९३२, १२ । उमा संत कइ इहइ बड़ाई । मंद करत जो करइ भलाई ॥ १०१२, ४१ । **(ऊ)** ऊँच निवासु नीचि करतूती । देखि न सकहिं पराइ बिभूती ॥ ४७०, १२ । **(ए)** एक पिता के बिपुल कुमारा । होहिं पृथक गुन सील अचारा ॥ १३३८, ८५ । **(औ)** औरु करै अपराध कोउ और पाव फल भोगु । अति बिचित्र भगवन्त गति को जग जानइ जोगु ॥ ५४५, ७५ । **(क)** कठिन करम गति जान बिधाता । ७८०, २८२ । कतहुँ सुधाइहु ते बड़ दोषू । ३४९, २८५ । कनकहि बान चढ़इ जिमि दाहें । तिमि प्रियतम पद नेम निबाहें ॥ ६९१, २०५ । कबहुँक करि करुना नर देही । देत ईस बिनु हेतु सनेही ॥ १२८४, ४२ । कबहुँ कि काँजी सीकरनि छीरसिंधु बिनसाइ । ७२२, २२३ । कबहुँ कि दुख सब कर हित ताकें । तेहि कि दरिद्र परसमनि जाकें ॥ १३७७, १०७ । कबि कोबिद गावहिं अस नीती । खल सन कलह न भल नहिं प्रीती ॥ १३६५, १०२ । कबि हि अरथ आखर बलु साँचा । अनुहरि ताल गतिहिं नटु नाचा ॥ ७३३, २४१ । कमठ पीठ जामहिं बरु बारा । बंध्या सुत बरु काहुहि मारा ॥ फूलहिं नभ बरु बहु बिधि फूला । जीव न लह सुख हरि प्रतिकूला ॥ १४००, ११७ । करइ जो करमु पाव फल सोई । ५४४, ७७ । करइ स्वामि हित सेवकु सोई । ६६९, १८६ । करमनास जलु सुरसरि परई । तेहि को कहहु सीस नहिं धरई ॥ ६७८, १९४ । करम प्रधान बिस्व करि राखा । जो जस करइ सो तस फलु चाखा ॥ ७०७, २१९ । करम बचन मनु छाड़ि छलु जब लगि जनु न तुम्हार । तब लगि सुखु सपनेहुँ नहिं किएँ कोटि उपचार ॥ ५७९, १०४ । करम बिबस दुखु सुखु छति लाहू । ७८०, २८२ । करमु प्रधान सत्य कह लोगू । ५६०, ९१ । कर्म कि होहिं स्वरूपहिं चीन्हें ॥ १३७७, १०७ । कवनिउ सिद्धि कि बिनु बिस्वासा । बिनु हरि भजन न भव भय नासा ॥ १३४२, ८८ । कसें कनकु मनि पारखि पाएँ । पुरुष परिखिअहिं समयँ सुभाएँ ॥ ७८१, २८३ । कह मुनीस हिमवंत सुनु जो बिधि लिखा लिलार । देव दनुज नर नाग मुनि कोउ न मेटनिहार ॥ ९३, ६६ । कहहिं संत मुनि वेद पुराना । नहिं कछु दुर्लभ ज्ञान समाना ॥ १३८४, ११० । कहिअ तात सो परम बिरागी । तृन सम सिद्धि

तीनि गुन त्यागी ॥ ८६०, १७ । कहु खगेस अस कौन अभागी । खरी सेव सुरधेनुहिं त्यागी ॥ १३७३, १०५ । काक होहिं पिक बकउ मराला । ६, ३ । काटेहिं पइ कदरी फरइ कोटि जतन कोउ सींच । बिनय न मान खगेस सुनु डाटेहिं पइ नव नीच ॥ १०३३, ५७ । कादर मन कहुँ एक अधारा । दैव दैव आलसी पुकारा ॥ १०२४, ५१ । का बरषा सब कृषी सुखाने । समय चुकें पुनि का पछिताने ॥ ३२६, २६५ । काम क्रोध लोभादि मद प्रबल मोह कै धारि । तिन्ह महँ अति दारुन दुखद मायारूपी नारि ॥ ९१०, ४४ । काम क्रोध मद लोभ सब नाथ नरक के पंथ । १००९, ३७ । कारन ते कारज कठिन होइ दोस नहिं मोर । कुलिस अस्थि तें उपल तें लोह कराल कठोर ॥ ६६२, १७३ । का सुनाइ बिधि काह सुनावा । का देखाइ चह काह दिखावा ॥ ५११, ४८ । कालकूट मुख पयमुख नाहीं । ३४५, २८१ । काल दंड गहि काहु न मारा । हरइ धर्म बल बुद्धि बिचारा ॥ १०८७, ३७ । कौल कामबस कृपिन बिमूढ़ा । अति दरिद्र अजसी अति बूढ़ा ॥ सदा रोगबस संतत क्रोधी । बिष्नु बिमुख स्रुति संत बिरोधी ॥ तनु पोषक निंदक अघ खानी । जीवत सव सम चौदह प्रानी ॥ १०७८, ३१ । काहु न कोउ सुख दुख कर दाता । निज कृत करम भोग सबु भ्राता ॥ ५६१, ९२ । काहू सुमति कि खल सँग जामी । सुभ गति पाव कि पर त्रिय गामी ॥ १३७७, १०७ । कीट मनोरथ दारु सरीरा । जेहि न लाग घुन को अस धीरा ॥ १३१७, ६९ । कीन्हे प्राकृत जन गुन गाना । सिर धुनि गिरा लगति पछिताना ॥ १९, ११ । कीरति भनिति भूति भल सोई । सुरसरि सम सब कहँ हित होई ॥ २३, १४ । कुपथ निवारि सुपंथ चलावा । गुन प्रगटै अवगुनन्हि दुरावा ॥ देत लेत मन संक न धरई । बल अनुमान सदा हित करई ॥ बिपति काल कर सतगुन नेहा । स्रुति कह संत मित्र गुन एहा ॥ ९२४, ७ । कुपथ माँगु रुज ब्याकुल रोगी । बैद न देइ सुनहु मुनि जोगी ॥ १७४, १३३ । केहिं न राजमद दीन्ह कलंकू । ७१९, २२९ । कोउ नृप होउ हमहि का हानी । चेरि छाँड़ि अब होब कि रानी ॥ ४७५, १६ । कोउ बिस्राम कि पाव तात सहज संतोष बिनु । चलइ कि जल बिनु नाव कोटि जतन पचि पचि मरइ ॥ १३४१, ५ । को न कुसंगति पाइ नसाई । रहै न नीच मतें चतुराई ॥ ४८४, २४ । को बड़ छोट कहत अपराधू । सुनि गुन भेद समुझिहहिं साधू ॥ ३३, २१ । क्रोधिहि सम कामिहि हरि कथा ।

ऊसर बीज बएँ फल जथा ॥ १०३३, ५८। क्रोधु पाप कर मूल। ३४५, २७१। **(ख)** खल बिनु स्वारथ पर अपकारी। अहि मूषक इव सुनु उरगारी॥ १३९६, ११६। **(ग)** गगन चढ़ै रज पवन प्रसंगा। कीचहिं मिलै नीच जल संगा॥ १२, ७। गरल सुधा रिपु करहिं मिताई। गोपद सिंधु अनल सितलाई॥ गरुड सुमेरु रेनु सम ताही। राम कृपा कर चितवा जाही॥ ९६६, ५। गुन अवगुन जानत सब कोई। जो जेहि भाव नीक तेहि सोई॥ ९, ५। गुन कृत सन्यपात नहिं केही। कोउ न मान मद तजेउ निबेही॥ १३१७, ६९। गुन सागर नागर नर जोऊ। अलप लोभ भल कहइ न कोऊ॥ १००८, ३८। गुर पितु मातु बंधु सुर साईं। सेइअहिं सकल प्रान की नाईं॥ ५४१, ७४। गुर पितु मातु स्वामि सिख पालें। चलेहुँ कुमग पग परहिं न खालें॥ ८१८, ३१५। गुर पितु मातु स्वामि हित बानी। सुनि मन मुदित करिअ भलि जानी॥ ६५९, १७७। गुर बिरोध नहिं कोउ जग त्राता। २१२, १६६। गुरु के बचन प्रतीति न जेही। सपनेहुँ सुगम न सुख सिधि तेही॥ १०६, ८०। ग्रह ग्रहीत पुनि वात बस तेहि पुनि बीछी मार। तेहि पिआइअ बारुनी कहहु कौन उपचार॥ ६६३, १७४। ग्रह भेषज जल पवन पट पाइ कुजोग सुजोग। होहिं कुबस्तु सुबस्तु जग लखहिं सुलच्छन लोग॥ १३, ७। **(च)** चहत उड़ावन फूँकि पहारू। ३४०, २७७। चहिअ अमिअँ जग जुरै न छाछी। १४, ८। चहिअ बिप्र उर कृपाँ घनेरी। ३५०, २८६। चातक हंस सराहियत टेक बिबेक बिभूति। ८२९, ३१३। चाहिअ धरमसील नरनाहू। ६६१, १७९। चारि पदारथ करतल ताकें। प्रिय पितु मातु प्रान सम जाकें॥ ५०९, ४६। चिंता साँपिनि को नहिं खाया। को जग जाहि न ब्यापी माया॥ १३१७, ६९। चोरहिं चंदिनि राति न भावा। ४६९, ११। चौदह भुवन एकपति होई। भूतद्रोह तिष्ठइ नहिं सोई॥ १००८, ३८। **(छ)** छत्रिअ तनु धरि समर सकाना। कुल कलंकु तेहि पाँवर आना॥ ३५३, २८८। छिति जल पावक गगन समीरा। पंच रचित अति अधम सरीरा॥ ९३१, ११। छुअत चढ़ी जनु सब तन बीछी। ५०९, ४६। छूटइ मल कि मलहि के धोएँ। घृत कि पाव कोउ बारि बिलोएँ॥ १२९०, ४७। **(ज)** जग जस भाजन चातक मीना। नेम पेम निज निपुन नबीना॥ ७२५, २३४। जग बौराइ राजपदु पाएँ। ७१८, २२८। जड़ चेतन गुन दोषमय बिस्व कीन्ह करतार। संत हंस गुन गहहिं पय परिहरि बारि बिकार।

११, ६ । जदपि प्रथम दुख पावइ रोवइ बाल अधीर । ब्याधि नास हित जननी गनति न सो सिसु पीर ॥ १३२२, ७४ । जदपि मित्र प्रभु पितु गुर गेहा । जाइअ बिनु बोलेहु न संदेहा । तदपि बिरोध मान जहँ कोई । तहाँ गए कल्यान न होई ॥ ८५, ६२ । जनम मरन सब सुख दुख भोगा । हानि लाभ प्रिय मिलन बियोगा ॥ काल करम बस होंहि गोसाईं । बरबस राति दिवस की नाईं ॥ ६२८, १५० । जनम हेतु सब कहँ पितु माता । करम सुभासुभ देइ बिधाता ॥ ७४९, २५५ । जब जेहि दिसि भ्रम होइ खगेसा । सो कह पच्छिम उयउ दिनेसा ॥ १३२०, ७१ । जरउ सो संपति सदन सुख सुहृदु मातु पितु भाइ । सनमुख होत जो रामपद करै न सहज सहाइ ॥ ६६९, १७९ । जरहिं पतंग बिमोहबस भार बहहिं खरबृंद । ते नहिं सूर कहावहीं समुझि देखु मतिमंद ॥ १०७६, २९ । जलदु जनम भरि सुरति बिसारउ । जाचत जलु पबि पाहन डारउ ॥ चातकु रटनि घटें घटि जाई । बढ़ें प्रेमु सब भाँति भलाई ॥ ६९१, २०५ । जल पय सरिस बिकाइ देखहु प्रीति कि रीति भलि । बिलग होइ रसु जाइ कपट खटाई परत ही ॥ ८०, ७ । जस दूलहु तसि बनी बराता । १२४, ९४ । जहँ लगि नाथ नेह अरु नाते । पिय बिनु तिअहि तरनिहुँ ते ताते ॥ ५३०, ६५ । जहाँ सुमति तहँ संपति नाना । जहाँ कुमति तहँ बिपति निदाना ॥ १०११, ४० । जा कर चित अहि गति सम भाई । अस कुमित्र परिहरेहिं भलाई ॥ ९२४, ७ । जानिअ तबहिं जीव जग जागा । जब सब बिषय बिलास बिरागा ॥ ५६२, ९३ । जासु भवनु सुरतरु तर होई । सह कि दरिद्र जनित दुखु सोई ॥ १४५, १०८ । जासु राज प्रिय प्रजा दुखारी । सो नृपु अवसि नरक अधिकारी ॥ ५३७, ७१ । जिअ बिनु देह नदी बिनु बारी । तैसिअ नाथ पुरुष बिनु नारी ॥ ५३१, ६५ । जिन्ह कें रही भावना जैसी । प्रभु मूरति तिन्ह देखी तैसी ॥ ३०३, २४५ । जीव करमबस सुख दुख भागी । ४७०, १२ । जीव नित्य केहि लगि तुम रोवा । ९३१, ११ । जे कामी लोलुप जग माहीं । कुटिल काक इव सबहि डेराहीं ॥ १६५, १२५ । जे गुर चरन रेनु सिर धरहीं । ते जनु सकल बिभव बस करहीं ॥ ४६०, ३ । जे गुर पद अंबुज अनुरागी । ते लोकहुँ बेदहुँ बड़भागी ॥ ७५४, २५९ । जे न मित्र दुख होंहि दुखारी । तिन्हहि बिलोकत पातक भारी ॥ ९२४, ७ । जे सठ गुरु सन इरिषा करहीं । रौरव नरक कोटि जुग परहीं ॥ १३६७, १०३ । जेहि कर मनु रम जाहि सन तेहि तेही सन काम । १०७, ७८ । जेहि कें जेहि पर सत्य सनेहू ।

सो तेहि मिलै न कछु संदेहू ।। ३२४, २६३ । जेहि तें कछु निज स्वारथ होई । तेहि पर ममता कर सब कोई ।। १३५०, ९३ । जेहि पितु देइ राज सो लहई । ६९३, २०७ । जेहि पितु देइ सो पावहि टीका । ६५६, १७५ । जेहिं मारुत गिरि मेरु उड़ाहीं । कहहु तूल केहि लेखे माहीं ।। २०, १२ । जो अति आतप ब्याकुल होई । तरुछाया सुख जानइ सोई ।। १३१४, ६७ । जो अपराधु भगत कर करई । राम रोष पावक सो जरई ।। ७०६, २१८ । जो आपन चाहै कल्याना । सुजसु सुमति सुभ गति सुख नाना ।। सो परनारि लिलार गोसाईं । तजहु चउथि के चन्द कि नाईं ।। १००८, ३८ । जोगु कुजोगु ज्ञानु अज्ञानू । जहँ नहिं राम पेम परधानू ।। ७९०, २९१ । जो जेहि भाव नीक तेहि सोई । ९, ५ । जो न तरइ भवसागर नर समाज अस पाइ । सो कृत निंदक मंदमति आतमहन गति जाइ ।। १२८५, ४५ । जो प्रबन्ध बुध नहिं आदरहीं । सो स्रम बादि बाल कबि करहीं ।। २३, १४ । जोबन ज्वर किहि नहिं बलकावा । ममता केहि कर जस न नसावा ।। १३१७, ६९ । जो सेवकु साहिबहि सँकोची । निज हित चहइ तासु मति पोची ।। ७६४, २६८ । जौं लरिका कछु अचगरि करहीं । गुरु पितु मातु मोद मन भरहीं ।। ३४५, २८१ । जौं सब कें रह ज्ञान एक रस । ईस्वर जीवहिं भेद कहहु कस ।। १३२६, ७६ । ज्ञानी तापस सूर कबि कोबिद गुन आगार । केहि कै लोभ बिडंबना कीन्हि न एहि संसार ।। १३१७, ७० ।

(ट) टेढ़ जानि संका सब काहू । बक्र चन्द्रमहि ग्रसै न राहू ।। ३४९, २८५ ।

(त) तजि माया सेइअ परलोका । मिटहिं सकल भव संभव सोका ।। ९४६, २३ । तनय मातु पितु तोषनिहारा । दुर्लभ जननि सकल संसारा ।। ५०३, ४१ । तनु तिय तनय धामु धनु धरनी । सत्यसंध कहुँ तृन सम बरनी ।। ४९७, ३५ । तप अधार सब सृष्टि भवानी । ९८, ७३ । तब मारीच हृदयँ अनुमाना । नवहिं बिरोधे नहिं कल्याना ।। सस्त्री मर्मी प्रभु सठ धनी । बैद बंदि कबि मानस गुनी ।। ८८०, २८ । तब लगि कुसल न जीव कहुँ सपनेहुँ मन बिस्राम । जब लगि भजत न राम कहुँ सोक धाम तजि काम ।। १०१८, ४५ । तसि पूजा चाहिअ जस देवता । ७००, २१३ । तसि मति फिरी अहइ जस भावी । ४७६, १७ । तात तीनि अति प्रबल खल काम क्रोध अरु लोभ । मुनि बिज्ञान धाम मन करहिं निमिष महुँ छोभ ।। ९०३, ३९ । तात स्वर्ग अपबर्ग सुख धरिअ तुला एक अंग । तूल न ताहि सकल मिलि जो सुख लव सतसंग ।। ९६६, ४ । तासु बिरोध न कीजिअ नाथा । काल करम जिव जिनकें हाथा ।।

१०४५, ६ । ताहि कबहुँ भल कहइ न कोई । गुंजा ग्रहइ परसमनि खोई ।। १२८४, ४२ । ताहि कि संपति सगुन सुभ सपनेहुँ मन बिस्राम । भूत द्रोह रत मोहबस राम बिमुख रत काम ।। ११४४, ७५ । तुलसी जसि भवितव्यता तैसी मिलै सहाइ । आपु न आवइ ताहि पहिं ताहि तहाँ लै जाइ ।। २०४, १५१ । तुलसी देखि सुबेषु भूलहिं मूढ न चतुर नर । सुंदर केकहिं पेखु बचन सुधा सम असन अहि ।। २०७, १९ । तुलसी न समरथु कोउ जो तरि सकै सरित सनेह की । ७७३, ११ । तृषा जाइ बरु मृग जल पाना । बरु जामहिं सस सीस बिषाना ।। अंधकार बरु रबिहि नसावै । राम बिमुख न जीव सुख पावै ।। १४००, ११७ । तृन ते कुलिस कुलिस तृन करई । १०८४, ३५ । तृषित बारि बिनु जो तनु त्यागा । मुएँ करै का सुधा तड़ागा ।। ३२६, २६५ । तृस्नाँ केहि न कीन्ह बौराहा । केहि कर हृदयँ क्रोध नहिं दाहा ।। १३१६, ६८ । तेजवंत लघु गनिअ न रानी । ३२०, २६० ।

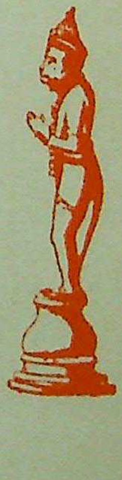
(द) दानि कहाउब अरु कृपनाई । होइ कि खेम कुसल रौताई ।। ४९७, ३५ । दिवस जात नहिं लागिहि बारा । ५२७, ६२ । दीप सहाय कि दिनकर सोहै । ७८३, २८५ । दुइ कि होहिं एक समय भुआला । हँसब ठठाइ फुलाउब गाला ।। ४९६, ३५ । दुखित दोष गुन गनहि न साधू । ६५९, १७७ । दुष्ट उदय जग आरति हेतू । जथा प्रसिद्ध अधम ग्रह केतू ।। १३९६, ११६। दुष्टौ धेनु दुही सुनु भाई । साधु रासभी दुही न जाई ।। ८९६, ३६ । दुहू हाथ मुद मोदक मोरें । ६७४, १९० । देखिअ रबि कि दीप कर लीन्हे । ३६२, २९६ । देखिअ सुनिअ गुनिअ मन माहीं । मोह मूल परमारथु नाहीं ।।५६१, ९२ । देह धरे कर यह फल भाई । भजिअ राम सब काम बिहाई ।। ९४६, २३ । दोसु देहिं जननिहि जड़ तेई । जिन्ह गुर साधु सभा नहिं सेई ।। ७५८, २६३ । द्विज देवता घरहिं के बाढ़े । ३४४, २८० ।

(ध) धन्य घरी सोइ जब सत संगा । १४०८, १२२ । धन्य जनम जगतीतल तासू । पितहि प्रमोद चरित सुनि जासू ।। ५०९, ४६ । धरमु न दूसर सत्य समाना । आगम निगम पुरान बखाना ।। ५६४, ९५ । धर्म तें बिरति जोग तें ज्ञाना । ज्ञान मोच्छप्रद बेद बखाना ।। ८६१, १८ । धीरज धर्म मित्र अरु नारी । आपद काल परिखिअहिं चारी ।। ८४२, ६ ।

(न) नट मरकट इव सबहिं नचावत । रामु खगेस बेद अस गावत ।।

९२४, ७ । नयन दोष जा कहँ जब होई । पीत बरन ससि कहुँ कह सोई ॥ १३२०, ७१ । नर तनु पाइ विषय मन देहीं । पलटि सुधा ते सठ विष लेहीं ॥ १२८४, ४२ । नर तनु भव बारिधि कहुँ बेरो । १२८४, ४२ । नर तनु सम नहिं कवनिउ देही । जीव चराचर जाचत तेही ॥ १३९६, ११६ । नर सरीर धरि जे पर पीरा । करहिं ते सहहिं महा भव भीरा ॥ १२८१, ३९ । नवनि नीच कै अति दुखदाई । जिमि अंकुस धनु उरग बिलाई ॥ ८७८, २६ । नहिं असत्य सम पातक पुंजा । गिरि सम होहिं कि कोटिक गुंजा ॥ ४८९, २८ । नहिं कोउ अस जनमा जग माहीं । प्रभुता पाइ जाहि मद नाहीं ॥ ८३, ६० । नहिं दरिद्र सम दुख जग माहीं । संत मिलन सम सुख जग नाहीं ॥ १३९६, ११६ । नहिं बिषु बेलि अमिअ फल फरहीं । ६७३, १८९ । नाथ बयरु कीजै ताही सों । बुधि बल सकिअ जीति जाही सों ॥ १०४५, ६ । नाथ बिषय सम मद कछु नाहीं । मुनि मन मोह करइ छन माहीं ॥ ९४३, २० । नारि नयन सर जाहि न लागा । घोर क्रोध तम निसि जो जागा ॥ लोभ पाँस जेहि गर न बँधाया । सो नर तुम्ह समान रघुराया ॥ ९४४, २१ । निज दुख गिरि सम रज करि जाना । मित्रक दुख रज मेरु समाना ॥ जिन्ह कें असि मति सहज न आई । ते सठ कत हठि करत मिताई ॥ ९२४, ७ । निज सुख बिनु मन होइ कि थीरा । परस कि होइ बिहीन समीरा ॥ १३४२, ८८ । निज हित अनिहित पसु पहिचाना । ४७८, १९ । निरगुन तें येहि भाँति बड़ नाम प्रभाउ अपार । कहौं नाम बड़ राम तें निज बिचार अनुसार ॥ ३६, २२ । नीति बिरोध न मारिअ दूता । ९९०, २४ । नौकारूढ़ चलत जग देखा । अचल मोहबस आपुहि लेखा ॥ १३२०, ७१ । (प) पर उपदेस कुसल बहुतेरे । जे आचरहिं ते नर न घनेरे ॥ ११४२, ७८ । पर द्रोही की होहिं निसंका । कामी पुनि कि रहहिं अकलंका ॥ १३७७, १०७ । पर द्रोही पर दार रत पर धन पर अपवाद । ते नर पाँवर पापमय देह धरे मनुजाद ॥ १२७९, ४० । परम धरम स्रुति बिदित अहिंसा । पर निंदा सम अघ न गिरीसा ॥ १३९६, ११६ । पर संपदा बिनासि नसाहीं । जिमि ससि हति हिम उपल बिलाहीं ॥ १३९६, ११६ । परहित बस जिन्ह के मन माहीं । तिन्ह कहुँ जग दुर्लभ कछु नाहीं ॥ ८९१, ३३ । पर हित लागि तजै जो देही । संतत संत प्रसंसहिं तेही ॥ ११०, ८४ । पर हित

सरिस धर्म नहिं भाई। पर पीडा सम नहिं अधमाई ॥ १२८१, ३९। पराधीन सपनेहुँ सुख नाहीं। १३७, १०२। परिजनु प्रजउ चहिअ जस राजा । ७४३, २५० । पारस परस कुधातु सोहाई । ६, ३ । पावहुगे फल आपन कीन्हा । १७९, १३७ । पावन जस कि पुन्य बिनु होई । बिनु अघ अजस कि पावइ कोई ॥ १३७८, १०७ । पितु आयसु सब धरम क टीका । ५१९, ५५ । पिय वियोग सम दुखु जग नाहीं । ५२९, ६४ । पुत्रवती जुवती जग सोई । रघुपति भगतु जासु सुत होई ॥ ५४२, ७५ । पुन्य पुरुष कहुँ महि सुख छाई । ३६४, २९८ । प्रभा जाइ कहँ भानु बिहाई । कहँ चन्द्रिका चंदु तजि जाई ॥ ५६७, ९७ । प्रभु अपने नीच हुँ आदरहीं । अगिनि धूम गिरि सिर तिनु धरहीं ॥ ७८३, २८५ । प्रभु प्रसाद कछु दुरलभ नाहीं । १३८२, १०९ । प्रभु माया बलवंत भवानी । जाहि न मोह कवन अस ज्ञानी ॥ १३०६, ६० । प्रिय बानी जे सुनहिं जे कहहीं । ऐसे नर निकाय जग अहहीं ॥ बचन परम हित सुनत कठोरे । सुनहिं जे कहहिं ते नर प्रभु थोरे ॥ १०४९, ९ । प्रीति कि रीति न जाति बखानी । ३८१, ३१३ । प्रीति बिरोध समान सन करिअ नीति अस आहि । जौं मृगपति बध मेडुकन्हि भल कि कहइ कोउ ताहि ॥ १०६८, २३ । प्रेम भगति जल बिनु रघुराई । अभिअंतर मल कबहुँ न जाई ॥ १२९०, ४७ । **(फ)** फरइ कि कोदव बालि सुसाली । मुकता प्रसव कि संबुक काली ॥ ७५६, २६१ । फूलइ फरइ न बेत जदपि सुधा बरषहिं जलद । मूरख हृदयँ न चेत जौं गुरु मिलहिं बिरंचि सम ॥ १०५९, २ । **(ब)** बंदौ बिधि पद रेनु भवसागर जेहिं कीन्ह जहँ । संत सुधा ससि धेनु प्रगटे खल विष बारुनी ॥ २५, २। बकिहि सराइह मानि मराली । ४७९, २० । बड़े भाग मानुष तनु पावा । सुर दुर्लभ सब ग्रंथन्हि गावा ॥ १२८३, ४१ । बड़े सनेह लघुन पर करहीं । गिरि निज सिरन्हि सदा तृन धरहीं ॥ २१३, १६७ । बधूँ लरिकिनीं पर घर आईं । राखेहु नयन पलक की नाईं ॥ ४४५, ३५९ । बररै बालकु एकु सुभाऊ । इन्हहिं न सन्त बिदूषहिं काऊ ॥ ३४७, २८३ । बरु भल बास नरक कर ताता । दुष्ट संग जनि देइ बिधाता ॥ १०१८, ४६ । बवा सो लुनिअ लहिअ जो दीन्हा । ४७५, १६ । बसन हीन नहिं सोह सुरारी । सब भूषन भूषित बर नारी ॥ ९८९, २३ । बहुरि बंदि खल गन सतिभायें । जे बिनु काज दाहिनेहु



बायें ॥ ७, ४ । बाँझ कि जान प्रसव कै पीरा । १२९, ९७ । बहे जात कइ भइसि अधारा । ४८२, २३ । बादि बसन बिनु भूषन भारू । बादि बिरति बिनु ब्रह्म बिचारू ॥ ६६०, १७८ । बारि मथें घृत होइ बरु सिकता ते बरु तेल । बिनु हरि भजन न भव तरिअ यह सिद्धांत अपेल ॥ १४०२, ११९ । बालक भ्रमहिं न भ्रमहिं गृहादी । कहहिं परसपर मिथ्याबादी ॥ १३२०, ७१ । बाल दोष गुन गनहिं न साधू । ३४२, २७९ । बाल मराल कि मंदर लेहीं । ३२०, २६० । बिछुरत एक प्रान हरि लेई। मिलत एक दुख दारुन देईं ॥ ९, ५ । बिधि करतब उलटे सब अहहीं । ५९२, ११९ । बिधि गति बड़ि बिपरीत बिचित्रा । ७८०, २८२ । बिधि गति बाम सदा सब काहू । ५१९, ५५। बिनु औषध बिआधि बिधि खोई। २१८, १७१ । बिनु गुरु होइ कि ज्ञान ज्ञान कि होइ बिराग बिनु । गावहि बेद पुरान सुख कि लहहि हरि भगति बिनु ॥ १३४१, ५ । बिनु तप तेज कि कर बिस्तारा । जल बिनु रस कि होइ संसारा ॥ १३४२, ८८। बिनु पद चलै सुनै बिनु काना । कर बिनु करम करै ब्रिधि नाना । १५६, ११८ । बिनु बिज्ञान कि समता आवइ । कोउ अवकास कि नभ बिनु पावइ ॥ १३४२, ८८ । बिनु बिस्वास भगति नहिं तेहि बिनु द्रवहिं न राम । राम कृपाँ बिनु सपनेहुँ जीव न लह बिस्राम ॥ १३४३, ८८ । बिनु संतोष न काम नसाहीं । काम अछत सुख सपनेहुँ नाहीं ॥ १३४२, ८८ । बिनु सतसंग न हरिकथा तेहि बिनु मोह न भाग । मोह गएँ बिनु राम पद होइ न दृढ अनुराग ॥ १३०५, ६२ । बिनु सतसंग बिबेक न होई । ६, ३ । बिनु हरि कृपा मिलहिं नहिं संता । ९६८, ७ । ब्रिमुख राम त्राता नहिं कोपी । ९८९, २३ । बिषईं जीव पाइ प्रभुताई । मूढ मोहबस होहिं जनाई ॥ ७१८, २२८ । बिषय बस्य सुर नर मुनि स्वामी । ९४४, २१ । बुध नहिं करहिं अधम कर संगा । १३६५, १०२ । बेनुमूल सुत भयउ घमोई । १०५०, १० । बैखानस सोइ सोचइ जोगू । तपु बिहाइ जेहि भावइ भोगू ॥ ६५४, १७३ । बैर पेम नहिं दुरइ दुराएँ । ७५९, २६४ । (भ) भइ गति साँप छुछुंदरि केरी । ५१९, ५५ । भएँ बिधि बिमुख बिमुख सब कोऊ । ६६५, १८२ । भगति तात अनुपम सुखमूला । मिलइ जो संत होइँ अनुकूला ॥ ८६१, १८ । भगति सुतंत्र सकल सुख खानी । बिनु सतसंग न पावहिं प्रानी ॥ १२८५, ४३ । भगतिहीन गुन सब सुख ऐसे । लवन बिना

बहु बिंजन जैसे ।। १३३४, ८२ । भगतिहीन नर सोहइ कैसा । बिनु जल बारिद देखिअ जैसा ।। ८९७, ३७ । भयदायक खल कै प्रिय बानी । जिमि अकाल के कुसुम भवानी ।। ८७८, २६ । भरद्वाज सुनु जाहि जब होइ बिधाता बाम । धूरि मेरु सम जनक जम ताहि ब्याल सम दाम ।। २२३, १६६ । भलि बनाइ बिधि बात बिगारी । ५४३, ७६ । भलो भलाई पै लहै लहै निचाइहि नीचु । सुधा सराहिअ अमरता गरल सराहिअ मीचु ।। १०, ५ । भव कि परहिं परमातमा बिंदक । सुखी कि होंहिं कबहुँ हरि निंदक ।। १३७७, १०७ । भानु पीठ सेइअ उर आगी । स्वामिहि सर्ब भाव छल त्यागी ।। ९४६, २३ । भावी बस न ज्ञानु उर आवा । ८५, ६२ । भूमि परा कर गहत अकासा । १०३१, ५७ । भूर्ज तरू सम संत कृपाला । पर हित नित सह बिपति बिसाला ।। १३९६, ११६ । **(म)** मंगन लहहिं न जिनकै नाहीं । ते नरबर थोरे जग माहीं ।। २९१, २३५ । मच्छर काहि कलंक न लावा । काहि न सोक समीर डोलावा ।। १३१७, ६९ । मधुकर सरिस संत गुनग्राही । १७, १० । मन मोदकन्हि कि भूख बुताई । ३०९, २५० । मनि मानिक मुकुता छबि जैसी । अहि गिरि गज सिर सोह न तैसी ।। नृप किरीट तरुनी तनु पाई । लहहिं सकल सोभा अधिकाई ।। तैसेहि सुकबि कबित बुध कहहीं । उपजहिं अनत अनत छबि लहहीं ।। १९, ११ । मरन काल बिधि मति हरि लीन्ही । ६४२, १६२ । मातु पिता गुरु स्वामि सिख सिर धरि करहिं सुभायँ । लहेउ लाभु तिन्ह जनम कर न तरु जनमु जग जायँ ।। ५३७, ६९ । मातु पिता प्रभु गुर कै बानी । बिनहिं बिचार करिअ सुभ जानी ।। १०२, ७७ । मानस सलिल सुधा प्रतिपाली । जिअइ कि लवन पयोधि मराली ।। ५२८, ६३ । मायापति सेवक सन माया । करिअ त उलटि परइ सुरराया ।। ७०६, २१८ । मिलइ न जगत सहोदर भ्राता । १११८, ६१ । मुनि गन निकट बिहग मृग जाहीं । बाधक बधिकहिं देखि पराहीं ।। ७५९, २६४ । मुनि तापस जिन्ह तें दुख लहहीं । ते नरेस बिनु पावक दहहीं ।। ६००, १२६ । मूँदें आँखि कतहुँ कोउ नाहीं । ३४८, २८४ । मेटि जाइ नहिं राम रजाई । कठिन करम गति कछु न बसाई ।। ५६९, ९९ । मोह न अंध कीन्ह केहि केही । को जग काम नचाव न जेही ।। १३१६, ६८ । मोह न नारि नारि कें रूपा । पन्नगारि यह नीति अनूपा ।। १३८६, १११ ।

मोह निसा सबु सोवनिहारा । देखिअ सपन अनेक प्रकारा ॥ ५६२, ९३ । मोहमूल बहु सूलप्रद त्यागहु तम अभिमान । ९९०, २२ । **(य)** यह हमारि अति बड़ि सेवकाई । लेहिं न बासन बसन चोराई ॥ ७४४, २५१ । यहि तन कर फल बिषय न भाई । स्वर्गउ स्वल्प अंत दुखदाई ॥ १२८४, ४२ । **(र)** रघुकुल रीति सदा चलि आई । प्रान जाहुँ बरु बचन न जाई ॥ ४८९, २८ । रघुबंसिन्ह कर सहज सुभाऊ । मनु कुपंथ पगु धरै न काऊ ॥ २९१, २३५ । रजत सीप महुँ भास जिमि जथा भानुकर बारि । जदपि मृषा तिहुँ काल सोइ भ्रम न सकै कोउ टारि ॥ १५६, ११२ । रन चढ़ि करिअ कपट चतुराई । रिपु पर कृपा परम कदराई ॥ ८६८, २२ । रहत न आरत कें चित चेतू । ७६५, २६९ । राकापति षोडस उअहिं तारागन समुदाइ । सकल गिरिन्ह दव लाइए बिनु रबि राति न जाइ ॥ १३२७, ७८ । राखि को सकइ राम कर द्रोही । ८३५, २ । राजनीति बिनु धन बिनु धर्मा । हरिहि समर्पे बिनु सत कर्मा ॥ बिद्या बिनु बिबेक उपजाएँ । स्रम फल पढ़ें किएँ अरु पाएँ ॥ ८७४, २३ । राजु कि रहइ नीति बिनु जानें । अघ कि रहहिं हरि चरित बखानें ॥ १३७७, १०७ । राम नाम नरकेसरी कनककसिपु कलिकालु । जापक जन प्रहलाद जिमि पालिहि दलि सुरसालु ॥ ४१, २६ । राम नाम बिनु गिरा न सोहा । देखु बिचारि त्यागि मद मोहा ॥ ९८९, २३ । राम नाम मनि दीप धरु जीह देहरी द्वार । तुलसी भीतर बाहेरहुँ जौं चाहसि उजिआर । ३४, २० । राम बिमुख संपति प्रभुताई । जाइ रही पाई बिनु पाई ॥ ९८९, २३ । राम बिमुख सिधि सपनेहुँ नाहीं । ७५०, २५६ । राम भजन बिनु मिटहिं कि कामा । थल बिहीन तरु कबहुँ कि जामा ॥ १३४२, ८८ । राम राम कहि जे जमुहाहीं । तिन्हहिं न पाप पुंज समुहाहीं ॥ ६७८, १९४ । राम सनेह सरस मन जासू । साधु सभाँ बड़ आदर तासू ॥ ७७४, २७७ । रामहिं केवल प्रेमु पियारा । जानि लेउ जो जाननिहारा ॥ ६१३, १३७ । रिपु तेजसी अकेल अपि लघु करि गनिअ न ताहु । अजहुँ देत दुख रबि ससिहि सिर अवसेषित राहु ॥ २१७, १६१ । रिपु रुज पावक पाप प्रभु अहि गनिअ न छोट करि । ८७५, ७ । रिस तनु जरै होइ बल हानी । ३४६, २८२ । **(ल)** लातहुँ मारें चढ़ति सिर नीच को धूरि समान । ७२०, २२१ । लाभु कि किछु हरि भगति समाना । जेहि गावहिं

स्रुति संत पुराना ।। १३७८, १०७ । लोकहुँ बेद बिदित कबि कहहीं । राम बिमुख थलु नरक न लहहीं ।। ७४६, २५२ । लोचन सहस न सूझ सुमेरू । ७९५, २९५ । लोभ कें इच्छा दंभ बल काम कें केवल नारि । क्रोध कें परुष बचन बल मुनिबर कहहिं बिचारि ।। ९०३, ३९ ।

(स) संग तें जती कुमंत्र ते राजा । मान तें ज्ञान पान तें लाजा ।। प्रीति प्रनय बिनु मद तें गुनी । नासहिं बेगि नीति असि सुनी ।। ८७४, २३ । संत असंतन्हि कै असि करनी । जिमि कुठार चंदन आचरनी ।। काटइ परसु मलय सुन भाई । निज गुन देइ सुगन्ध बसाई ।। १२७६, ३५ । संत उदय संतत सुखकारी । बिस्व सुखद जिमि इंदु तमारी ।। १३९६, ११६ । संत कहहिं अस नीति दसानन । चौथेंपन जाइहि नृप कानन ।। १०४६, ७ । संत बिटप सरिता गिरि धरनी । पर हित हेतु सबन्ह कै करनी ।। १४०५, १२० । संत संग अपबर्ग कर कामी भव कर पंथ । कहहिं संत कबि कोबिद स्रुति पुरान सद ग्रन्थ ।। १२७२, ३४ । संत सहहिं दुख पर हित लागी । पर दुख हेतु असंत अभागी ।। १३९६, ११६ । संत हृदयँ नवनीत समाना । कहा कबिन्ह पै कहइ न जाना ।। निज परिताप द्रवइ नवनीता । पर दुख द्रवहिं संत सुपुनीता ।। १४०५, १२० । संभावित कहुँ अपजसु लाहू । मरन कोटि सम दारुन दाहू ।। ५६५, ९५ । संसृति मूल सूलप्रद नाना । सकल सोकदायक अभिमाना ।। १३२१, ७२ । सकइ को टारि टेक जो टेकी । ७४९, २५५ । सगुन खीरु अवगुन जलु ताता । मिलइ रचइ परपंचु बिधाता ।। ७२२, २३२ । सचिव बैद गुर तीनि जौं प्रिय बोलहिं भय आस । राज धर्म तन तीनि कर होइ बेगिहीं नास ।। १००८, ३६ । सजल मूल जिन्ह सरितन्ह नाहीं । बरषि गएँ पुनि तबहिं सुखाहीं ।। ९८९, २३ । सत संगति दुर्लभ संसारा । निमिष दंड भरि एकउ बारा ।। १४०२, ११८ । सत हरि भजनु जगत सब सपना । ९०३, ४१ । सत्रु मित्र सुख दुख जग माहीं । मायाकृत परमारथ नाहीं ।। ९२४, ७ । सन इव खल पर बंधन करई । खाल कढ़ाइ बिपति सहि मरई ।। १३९६, ११६ । सनमुख मरन बीर कै सोभा । १०९४, ४२ । सपने होइ भिखारि नृप रंकु नाकतति होइ । जागें लाभु न हानि कछु तिमि प्रपंचु जिअँ जोइ ।। ५६२, ९० । सब जगु ताहि अनलहु ते ताता । जो रघुबीर बिमुख सुन भ्राता ।। ८३५, २ । सब तें कठिन जाति अपमाना । ८७. ६३ । सब तें

कठिन राजमदु भाई । ७२१, २३१ । सब तें सेवक धरम कठोरा । ६८९ २०३ । सब बिधि सोचिअ पर अपकारी । निज तनु पोषक निरदय भारी ।। ६५४, १७३ । समउ फिरें रिपु होहिं पिरीते । ४७६, १७ । सरसी सीप कि सिंधु समाई । ७५१, २५७ । समरथ कहुँ नहिं दोषु गोसाईं । ९३, ६९ । समुझइ खग खगहीं कै भाषा । १३०६, ६० । सरनागत कहुँ जे तजहिं निज अनहित अनुमानि । ते नर पावँर पापमय तिन्हहि बिलोकत हानि ।। १०१५, ४२ । सरुज सरीर बादि बहु भोगा । बिनु हरि भगति जायँ जप जोगा ।। ६६०, १७८ । सहज एकाकिन्ह के भवन कबहुँ कि नारि खटाहिं । १०६, ७७ । सहज सुहृद गुर स्वामि सिख जो न करइ सिर मानि । सो पछताइ अघाइ उर अवसि होइ हित हानि ।। ५२९, ६२ । सहसा करि पछताहिं बिमूढ़ा । ६७६, १९२ । सहसा करि पाछें पछिताहीं । कहहिं बेद बुध ते बुध नाहीं ।। ७२१, २३१ । सागर सीपि कि जाहिं उलीचे । ७८१, २८३ । साधु अवज्ञा तुरत भवानी । कर कल्यान अखिल कै हानी ।। १०१३, ४२ । साधु चरित सुभ सरिस कपासू । निरस बिसद गुनमय फल जासू ।। ४, २ । साधु ते होइ न कारज हानी । ९६७ ६, । साधु समाज न जाकर लेखा । राम भगत महुँ जासु न रेखा ।। जायँ जिअत जग सो महि भारू । जननी जोबन बिटप कुठारू ।। ६७४, १९० । सासति करि पुनि करहिं पसाऊ । नाथ प्रभुन्ह कर सहज सुभाऊ ।। ११८, ८९ । सिय राम प्रेम पियूष पूरन होत जनमु न भरत को । मुनि मन अगम जम नियम सम दम बिषम ब्रत आचरत को ।। दुख दाह दारिद्र दंभ दूषन सुजस मिस अपहरत को । कलिकाल तुलसी से सठन्हि हठि राम सनमुख करत को ।। ८३१, १३ । सिरिस सुमन कत बेधिअ हीरा । ३२३, २६२ । सिबि दधीचि बलि जो कछु भाषा । तनु धनु तजेउ बचन पनु राखा ।। ४९१, ३० । सीम कि चाँपि सकै कोउ तासू । बड़ रखवार रमापति जासू ।। १६६, १२६ । सील कि मिल बिनु बुध सेवकाई । जिमि बिनु तेज न रूप गोसाईं ।। १३४२, ८८ । सुख हरषहिं जड़ दुख बिलखाहीं । दोउ सम धीर धरहिं मन माहीं ।। ६२८, १५० । सुत बित नारि भवन परिवारा । होहिं जाहिं जग बारहिं बारा ।। १११७, ६१ । सुत बित लोक ईषना तीनी । केहि कै मति इन्ह कृत न मलीनी ।। १३१७, ६९ । सुधासमुद्र समीप बिहाई । मृगजलु निरखि मरहु कत धाई ।। ३०९, २५० । सुनहु उमा ते लोग अभागी । हरि तजि होंहिं बिषय अनुरागी ।।

८९५, ३५ । सुनिअ सुधा देखिअहिं गरल सब करतूति कराल । जहँ तहँ काक उलूक बक मानस सकृत मराल ।। ७८० २७१ । सुनु जननी सोइ सुत बड़भागी । जो पितु मातु बचन अनुरागी ।। ५०३, ४१ । सुनु प्रभु बहुत अवज्ञा किएँ । उपज क्रोध ज्ञानिन के हिएँ ।। १३७६, १०६ । सुभ अरु असुभ करम अनुहारी । ईसु देइ फलु हृदयँ बिचारी ।। ५४४, ७७ । सुर नर मुनि सब कै यह रीती । स्वारथ लागि करहिं सब प्रीती ।। ९३२, १२ । सूर समर करनी करहिं कहि न जनावहिं आपु । बिद्यमान रन पाइ रिपु कायर करहिं प्रलापु ।। ३४२, २६८ । सेवक सठ नृप कृपन कुनारी । कपटी मित्र सूल सम चारी ।। ९२४, ७ । सेवक सदन स्वामि आगमनू । मंगल मूल अमंगल दमनू ।। ४६७, ९ । सेवक सुख चह मान भिखारी । ब्यसनी धन सुभ गति बिभिचारी ।। लोभी जसु चह चार गुमानी । नभ दुहि दूध चहत ए प्रानी ।। ८६४, २० । सेवक सुत पति मातु भरोसें । रहइ असोच बनइ प्रभु पोसें ।। ९१९, ३ । सेवा धरमु कठिन जगु जाना । ७९३, २९३ । सेवक हित साहिब सेवकाई । करइ सकल सुख लोभ बिहाई ।। ७६४, २६८ । सो अनन्य जाकें असि मति न टरइ हनुमंत । मैं सेवक सचराचर रूप स्वामि भगवंत ।। ९१९, ३ । सोइ गुनज्ञ सोई बड़भागी । जो रघुबीर चरन अनुरागी ।। ९४६, २३ । सोइ जानइ जेहि देउ जनाई । जानत तुम्हहिं तुम्हइ होइ जाई ।। ६०२, १२७ । सोचनीअ सबहीं बिधि सोई । जो न छाड़ि छलु हरिजन होई ।। ६५४, १७३ । सोचिअ गृही जो मोहबस करइ करम पथ त्याग । सोचिअ जती प्रपंच रत बिगत बिबेक बिराग ।। ६५४, १६७ । सोचिअ नृपति जो नीति न जाना । जेहि न प्रजा प्रिय प्रान समाना ।। ६५३, १७२ । सोचिअ पिसुन अकारन क्रोधी । जननि जनक गुरु बंधु बिरोधी ।। ६५४, १७३ । सोचिअ पुनि पतिबंचक नारी । कुटिल कलहप्रिय इच्छाचारी ।। ६५३, १७२ । सोचिअ बटु निज ब्रतु परिहरई । जो नहिं गुर आयेसु अनुसरई ।। ६५३, १७२ । सोचिअ बयसु कृपन धनवानू । जो न अतिथि सिव भगति सुजानू ।। ६५३, १७२ । सोचिअ बिप्र जो बेद बिहीना । तजि निज धरमु बिषय लयलीना ।। ६५३, १७२ । सोचिअ सूद्रु बिप्र अवमानी । मुखरु मानप्रिय ज्ञान गुमानी ।। ६५३, १७२ । सो न टरै जो रचै बिधाता । १२९, ९७ । सो नर इंद्रजाल नहिं भूला । जा पर होइ सो नट अनुकूला ।।

९०३, ४१ । सो सबु सहिअ जो दैउ सहावा । ७३९, २४६ । सो सुखु करमु धरमु जरि जाऊ । जहँ न राम पद पंकज भाऊ ।। ७९०, २९१ । सोह न राम पेम बिनु ज्ञानू । करनधार बिनु जिमि जलजानू ।। ७७४, २७७ । स्रद्धा बिना धर्म नहिं होई । बिनु महि गंध कि पावइ कोई ।। १३४२, ८८ । स्रीमद बक्र न कीन्ह केहि प्रभुता बधिर न काहि । मृगलोचनि के नैन सर को अस लाग न जाहि ।। १३१७, ७० । स्वामि धरम स्वारथहि बिरोधू । बैरु अंध प्रेमहि न प्रबोधू ।। ७९३, २९३ । स्वारथ मीत सकल जग माहीं । सपनेहुँ प्रभु परमारथ नाहीं ।। १२८८, ४५ । (ह) हठ बस सब संकट सहे गालव नहुष नरेस । ५२७, ६० । हरगिरि तें गुरु सेवक धरमू ।। ७४७, २५३ । हरि इच्छा बलवान । १६८, १२२ । हरि इच्छा भावी बलवाना । ७८, ५६ । हरि माया अति दुस्तर तरि न जाइ बिहगेस । १३९१, ११५ । हरि हर निंदा सुनइ जो काना । होइ पाप गोघात समाना ।। १०७९, ३२ । हानि कि जग एहि सम कछु भाई । भजिअ न रामहि नर तनु पाई ।। १३७८, १०७ । हानि लाभु जीवनु मरनु जसु अपजसु विधि हाथ । ६५३, १६६ । हित अनहित पसु पच्छिउ जाना । मानुष तनु गुन ज्ञान निधाना ।। ७५९, २६४ । होइहि सोइ जो राम रचि राखा । ७४, ५२ । होंहिं कुठायँ सुबंधु सहाए । ओड़िअहिं हाथ असनिहु के घाए ।। ८०८, ३०६ ।

PRINTED AND PUBLISHED BY DEVI PRASAD SHARMA
AT THE HINDUSTAN TIMES PRESS, NEW DELHI

९०३, ४१ । सो सबु सहिअ जो दैउ सहावा । ७३९, २४६ । सो सुखु करमु धरमु जरि जाऊ । जहँ न राम पद पंकज भाऊ ।। ७९०, २९१ । सोह न राम पेम बिनु ज्ञानू । करनधार बिनु जिमि जलजानू ।। ७७४, २७७ । स्रद्धा बिना धर्म नहिं होई । बिनु महि गंध कि पावइ कोई ।। १३४२, ८८ । स्रीमद बक्र न कीन्ह केहि प्रभुता बधिर न काहि । मृगलोचनि के नैन सर को अस लाग न जाहि ।। १३१७, ७० । स्वामि धरम स्वारथहि बिरोधू । बैरु अंध प्रेमहि न प्रबोधू ।। ७९३, २९३ । स्वारथ मीत सकल जग माहीं । सपनेहुँ प्रभु परमारथ नाहीं ।। १२८८, ४५ । (ह) हठ बस सब संकट सहे गालव नहुष नरेस । ५२७, ६० । हरगिरि तें गुरु सेवक धरमू ।। ७४७, २५३ । हरि इच्छा बलवान । १६८, १२२ । हरि इच्छा भावी बलवाना । ७८, ५६ । हरि माया अति दुस्तर तरि न जाइ बिहगेस । १३९१, ११५ । हरि हर निंदा सुनइ जो काना । होइ पाप गोघात समाना ।। १०७९, ३२ । हानि कि जग एहि सम कछु भाई । भजिअ न रामहि नर तनु पाई ।। १३७८, १०७ । हानि लाभु जीवनु मरनु जसु अपजसु बिधि हाथ । ६५३, १६६ । हित अनहित पसु पच्छिउ जाना । मानुष तनु गुन ज्ञान निधाना ।। ७५९, २६४ । होइहि सोइ जो राम रचि राखा । ७४, ५२ । होंहिं कुठायँ सुबंधु सहाए । ओड़िअहिं हाथ असनिहु के घाए ।। ८०८, ३०६ ।

PRINTED AND PUBLISHED BY DEVI PRASAD SHARMA
AT THE HINDUSTAN TIMES PRESS, NEW DELHI